

A SERIES OF
L E T T E R S,
 ESSAYS, DISSERTATIONS,
 AND
D I S C O U R S E S,
 ON VARIOUS SUBJECTS:
 IN TWO VOLUMES.

By **RICHARD CLARKE,**
 Late Minister of St. PHILIP'S CHARLESTON, South Carolina; and
 late Lecturer of STOKES-NEWINGTON, and St. James's Aldgate.

V O L U M E I.
 CONTAINING,

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| <p>I. Letters to Dr. Adam Smith, on his Account of the Death of David Hume, Esq;</p> <p>II. Letters to Dr. Priestley, in Defence of Drs. Reid, Oswald, and Beattie; and on Five Topics of his "Appeal to the Serious and Candid Professors of Christianity."</p> <p>III. Letters on the Internal Evidence of the Christian Religion, by Soame Jenyns, Esq;</p> <p>IV. A Defence of Milton, against Dr. Johnson.</p> <p>V. A Synopsis, or General View of the Times, from the Prophets, &c. drawing near their Completion.</p> | <p>VI. A probable Time assigned for the Conversion of the Jews.</p> <p>VII. A Discourse on the Third Day, compared with the Seventh Day of the Law.</p> <p>VIII. An Address to the Jews.</p> <p>IX. The Assumption of the Son of Man, the Seed of the Woman, to the Throne of the ANCI-
 ENT of DAYS. Dan. vii. 13.
 Revel. xii. 5.</p> <p>X. LINES, to the Memory of the late Reverend William Law;
 — the late Reverend Thomas Henry Lowth;
 — on the Death of Infants;
 — on a Child sleeping in his Cradle.</p> |
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P R E F A C E.

SOME friends, whom I much esteem; having wished to have the Letters republished, which appeared in the prints, while Drs SMITH and JOHNSON; Mr. JENYNS, and Mr. HARRIS were living; I have complied with this request, and hope they may be found of service in the cause of true and scriptural religion.

The Letters to Dr. PRIESTLY, in defence of these worthy men, and excellent writers, Drs. REID, OSWALD, and BEATTIE; with five Topics of his Appeal to the serious and candid professors of Christianity," are reprinted, as an *appeal* against his appeal.

The General view of the TIMES from the Day, Week, Month, Year, and Evening,

comprehends many great events near their birth and manifestation, in this last part of the Days. As they are drawn from the sacred writings, let them be answered from the same fountain; for every reply from any other ground will be disregarded.

The probable time for the Conversion of the Jews will apparently be, when the Gentiles, or that part of the heathen world called to the belief of Christ, shall have filled up the same parallel of Time to run for the *double* portion of the *first-born*, which this people enjoyed under the law. At furthest, this Time will expire before 1811. The particular acts of grace and favour to this nation now granted and granting, seem to be the prelude to their return to God, and his Christ.

The doctrine of *predestination*, respecting a chosen and peculiar people, called the *Israel of God*, contains the immutable council of divine mercy towards all nations. Though this Truth will offend almost every community of believers, it will be found sure and
certain;

certain ; and it will be glad tidings to every one that loves his neighbour as himself, and prefers the glory of God and his beloved Son, to the contracted views, and dreadful systems of many christian writers and preachers.

I have spoken of this blessed council of God in a transient manner ; referring the reader, to “ The Voice of Glad Tidings to Jews and Gentiles, in the Mysteries of the First-born and First-fruits,” in a large tract, where the whole of this glorious predestination, or predetermination of God, has been fully opened : It was published in 1763.

The Discourse on the THIRD DAY will, I am firmly convinced, produce all the blessings prefigured by the seventh year, and seventh Trumpet. Knowledge will be much increased ; as an universal toleration will take place, free from all penal Laws, which could never have been enacted, had not the kingdom of Christ (which is not of this world, nor are any of its peculiar blessings,) been blended with the state ; which in every kingdom

dom restrains, or persecutes the liberty of *prophecy*, that is, of interpreting the sacred Oracles by their own pure authority.—As to the doctrine of the Assumption of the Son of man to the throne of God, the *real seed* of the *woman*, *Eve*, before her transgression; the ancient testimony of the Hebrew Church with that of the Christian, and the whole School of *Origen's* Disciples, will be proved in a larger view, in the second volume.

The address to the Jews is a Call to them, to remember their evil ways, and doings: that they may not conceive, that the great grace promised by the prophet *Ezekiel*, in ch. xxxvi. arises from their righteousness, but from the mere mercy of the Lord, as declared in that place.

The pieces of poetry annexed, as they have all a moral tendency, can displease no one, if they bear no other claim as compositions.

With regard to *myself*: I know the path I tread, is liable to good report, and evil report; to be regarded as a deceiver and yet true, in

Paul's

Paul's words and in his steps : for, as he suffered reproach, because he trusted in the living God, the Saviour of all men, but especially of believers ; so have I borne strokes of obloquy, and the loss of popularity, with other worldly disadvantages, for defending, for thirty years, that Truth—which one might have thought, could have never wanted a defence, or have created an enemy, except among the malevolent, and ignorant part of Believers.

South-Street, No. 20,
Manchester-Square. *

R. C.

Paul's words and in his steps: for, as he
 suffered reproach, because he trusted in the
 living God, the Saviour of all men, our hope,
 chiefly of believers: so have I borne strokes of
 obloquy, and the loss of popularity, with o-
 ther worldly disadvantages, for defending, for
 thirty years, that Truth—which one might

ERRATA.

*P. 34. l. 23. for second, r. first year. P. 35. l. 1. f. seven years,
 r. seven sabbatical years. P. 64. l. 1. f. fiftieth day, r. tenth.
 P. 74. in the note, f. degree, r. degree. P. 101. l. 9. f. formed
 r. found. P. 121. l. 1. f. petitions, r. repetitions. P. 137. l. 4.
 for this letter, r. in the second volume. P. 146. l. 9. for 1756,
 r. 1765. l. 14. for twenty-two, r. twenty-six years, and l. 23,
 f. 1756. r. 1765. P. 185, l. 3. r. and in the third. P. 196. f.
 as spoken, r. spoken. P. 198. l. 15. and 16. f. into r. unto.
 P. 225. l. 27. f. of the Letter, r. to the Letter. P. 231. l. 29.
 after immeasurable, put a colon. P. 232. l. 13. for injuries. r.
 injury. P. 238. 2 lines from the bottom, f. Berean. r. Beræan.
 P. 246, last line but one, f. nomen r. norma, and l. 10. f. Dr.
 r. D'Argens. P. 298. l. 13. f. were there are, r. were there ten.
 in the title of the Synopsis. f. 1779, r. 1759. P. 305. l. 21. f.
 the Volume now in the press. r. in the second Volume. P. 307.
 l. 17. f. sixty-four r. sixty-six. P. 327. l. 3. f. 120 days, r. 180.
 and add, 60 days by Centuries make 6000 years. This is Isaac's
 age, who is Heir to all, Jews and Gentiles.*

LETTERS, ESSAYS, &c.

LETTER I.

TO DR. ADAM SMITH.

*Occasioned by his Account of the Death and Character of
the late DAVID HUME, Esq;*

S I R,

IN page 428. of your *Theory of Moral Sentiments*,
this striking passage occurs: "The great pleasure
" of Conversation, and indeed of Society, arises from
" a certain correspondence of sentiments and opinions,
" from a certain harmony of minds, which like so
" many musical instruments coincide, and keep time
" with one another. But this most delightful harmony
" cannot be obtained, unless there is a free Communi-
" cation of sentiments and opinions."—On this founda-
tion of your own words, the world is justified in sup-
posing that such an union of sentiment, and such a strong
bond of friendship were found between you, and your
deceased friend. And it must have afforded many curi-
ous scenes to have seen, how a professed enemy to all
Revelation; a cool and deliberate opposer of all Truths
and Obligations respecting the Deity; and a firm and
B steady

steady friend of Christianity, and a supporter of it by his station, and writings, could penetrate into each others bosoms, and feel, as you express it, how each other is affected.—Now, Sir, as religious points are of the utmost importance to mankind, and almost the only ones worthy a wise and good man's notice, I will ask you, what pleasure you could receive in the conversation of a man, whose great aim and effort in all his writings was, to destroy the credibility, and even the possibility of a Revelation; to weaken all impressions towards the Deity, as not concerning himself with human affairs; and to render the principles of all Morality, doubtful, and obscure? Sir, Had his opinion been private, and he had unbosomed his doubts and difficulties to you with freedom and confidence, there might be some pleasure in observing the different effects how arguments for, or against revelation, operate on different minds. But this was not the case. Your close connection and intimate friendship was with a man, (whatever virtues he possessed above other poor mortals who believe there is no virtue but from God and his Spirit) who was looked upon as the greatest champion of infidelity, the strongest pillar of the cause; and, I may so speak, the Goliath of the Philistines who defied the armies of the living God. And does candour lead us to embrace, and unbosom the enemies of our faith and our hope? Must David hold a friendly and familiar conversation with Goliath, after the bold defiance of this great champion of the enemies of Israel? If you were not bound to be the enemy of so great an enemy to Moses and Christ, you cannot however, lie under any obligation of entering into the dearest association and union with him. Our common Master has told us, "He that is not with us, is against us?" But in this Writer, there is a total enmity, and

war

LETTERS.

war proclaimed by all the Sophistry of an artful address, and the most elaborate and studied eloquence against all Believers, in every place and age, where his productions shall ever be read. Porphyry, Celsus, and Julian, may perhaps have boasted almost as many virtues as Mr. HUME; they might have been, as you draw the picture of your friend, as perfectly wise and virtuous men, as perhaps the nature of human frailty will permit. But as enemies of CHRIST and his disciples, (who had as much right to embrace him for their teacher, as they had to embrace the philosophy of Pythagoras, Plato, or general Paganism,) it would have been a strange appearance to common sense and reason, for Christians to have entered into friendship, or any alliance of such a tender nature. The apostle says, "What communion has light with darkness?" And when Diotrepes opposed his preaching, and did him much evil, he says, "The Lord will reward him according to his works." No doubt, Paul had as much Candour, Benevolence and Liberality of heart, as any professor of Divinity or Philosophy in these days, when the Graces are so much sacrificed unto, that Light and Darkness, God and Belial may be joined together, without any reluctance, on the part of the separate worshippers. The apostle John, (whose authority should weigh somewhat, even now, in the scale of Believers,) informs us, and perhaps he knew the extent of moral obligation as well as our universities; that "he, (2 Ep. 10; 11.) bid him not God speed; for he that biddeth him God speed, is partaker of his sins." This may appear probably to you an argument, you expected not; it is, however, apostolical and scriptural, and not easily evaded by the pretended mask of Universal Love and Benevolence. Whoever thought, that this excellent virtue obliged any one to

form friendships, and harmonies of minds, with men, *toto Cælo*, different in opinion? Who judges any one bound to regard, countenance, love and esteem the man, who is ever reproaching you with the crimes and faults of your father or your dearest friend? yet this is far short of the offence, I say, given to CHRIST, in opening our heart to receive his *enemy*, who derides you every hour for believing an *impostor*.

In your Theory of moral Sentiments, you cannot find the line of neutrality between Infidelity and Belief; much less in one, who has wrote much, and elaborately, to eradicate the principles of Faith in any Revelation whatever; and these his productions are trumpeted loudly by his disciples, as the most powerful and invincible artillery ever levelled against Revelation. Now, Sir, What propriety of action, character, or design, could you have, to be the loudest trumpeter in his praise; whose writings are ever, like what Saul was once, breathing forth an evil blast against the dearest and most precious of all names, that is, of a Saviour? Was there no pen of a ready writer to be found among his infidel pupils, who could do this last office with more propriety, if not with equal excellence? Sir, Sacred Writ tells us, "How can two walk together except they be agreed?" Amos iii. 3. But you have shewn us, how they may, not only walk together, but even drink together, and form mutual love to each other; penetrate each other's bosoms; and one find out a stubborn Infidel there; and the other see a steady Believer: Nay, that one may form a system approximating to *Atheism*, and the other form a system supporting future rewards and punishments; a general and a particular Providence; and yet their minds may be in unison, as two musical instruments properly struck and tuned.

It

It is possible, Sir, that this free expostulation may somewhat warm and agitate your breast; and you may take refuge in the common phrase—This can be only the effusion of envy, or blind zeal, from some bigotted and contracted heart. I will shew you the mistake. I have a more liberal mind, than you as a professor, dare openly avow. I believe, and accordingly I have written and preached in defence of the *Restoration of all men*, for thirty years and more; therefore your friend must have his lot, place, and time in this extent of divine grace and unmerited mercy. I am sensible that the Son of God, his, your's, and my Saviour, can forgive his enemies, and get the same glory by the greatness of his love, as *Joseph* did before forgive the high offence of the envy and malignity of his brethren. But whatever you, and his admirers may think of his superlative virtues (which have placed him on the highest pinnacle of moral perfection) he cannot be saved, but through the same blood, in which you and I must be washed clean from all filthiness of flesh and spirit. I look upon all his virtues, not as *Austin* did on pagan virtues, as *splendida peccata*, but as the workings of that *Self*, which is its own idol, temple, worship, priest, altar, and incense of its own deity. Charge me with misanthropy, if you please, the accusation will be unfounded. I fear not to tell you, what you must know Sacred Writ has proclaimed to all the world; and what the earliest schools of Greece and Rome have ever taught; what man may feel every day, “The law of sin in his members, warring against the law of his mind.” And as we both believe the testimony of the Scriptures, we cannot purify ourselves, but must receive that great Grace by faith in the appointed Redeemer. We may be learned, polite, courteous, full of urbanity and Attic wit, and yet be

no better than whited sepulchres; for Philosophers may be hypocrites as well as deists. We may boast of all graces which strike the eye of the public, and attract notice and worship to the Self-idolater, and then leave behind us the same shadow and skeleton of goodness, as other men high in the annals of literary fame, have done before. That this may not seem to be a solitary opinion; let me refer you to the long note of the Marquis *D'Argens* (no mean judge) in his edition of *Ocellus Lucanus*, from p. 180—193. See there abundant proofs of the most malignant passions of envy and jealousy, slander and scurrility among the most celebrated members of the literary republic. These proofs may teach us the meanness and danger of letters, when not accompanied with humility of heart, which to you and me, as believers, must be wrought in us by the Spirit of the Lord.

My next Letter will contain Observations on his Death, in which he will appear to have been no philosophical Hero, but inferior to Socrates, Plotinus, Antoninus and others, who died like men, honouring the divine goodness and benignity with the humble hope of some happiness, which they never found on earth.

I am, Sir,

Your obedient Servant,

RICHARD CLARKE.

L. E. T.

LETTER II.

TO DR. ADAM SMITH.

On the same Occasion.

SIR,

THOUGH I continue much indisposed, yet with this disadvantage I have endeavoured to fulfil my promise of a second letter.—At page 159 of your Theory of Moral Sentiments, you give the world a long lesson, all of which your friend treated with indifference, nay, with contempt.—It is there said, “Man, when about to appear before a being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures, he may justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator.”

Now, Sir, how did your friend behave at his near approach to the state described by you? I consider him as a man, possessing those internal feelings which we may generally presume to be inseparable from our nature; and which ought at this time to have been most lively and active, whether he was an unbeliever or not. A Deist ought to feel his littleness and weakness, as well as the believer, who feels and laments it through life. Yet nothing suited to his humiliating condition escaped his lips, as far as your account of his last hours informs us.

To

" To such a being, (God) he can scarce imagine;
 " that his littleness and weakness should ever seem to
 " be the proper object, either of esteem or of reward.
 " But he can easily conceive, how the numberless vio-
 " lations of duty, of which he has been guilty, should
 " render him the proper object of aversion and punish-
 " ment; neither can he see any reason why the divine
 " indignation should not be let loose, without any re-
 " straint, upon so vile an insect, as he is sensible that
 " he himself must appear to be."—This passage repre-
 sents your idea of the state of the best men, convinced, by
 the voice of conscience, of numberless violations of duty.
 Did your friend betray the least symptom of fear from
 Divine Justice, which Deists profess to dread as much
 as the Christian?—His contempt of any hope of future
 happiness was as visible in his whole behaviour, as his
 disregard to any punishment from his Creator for any past
 conduct. To what shall we ascribe this strange, unna-
 tural insensibility in both respects? To his superior un-
 derstanding, and to the high perfection of moral excel-
 lence? The last cannot exist at all in any man, accor-
 ding to your own theory; and yet you represent him as
 the nearest to a perfectly wise and virtuous man, though
 a stranger to the common sensibilities of human nature in
 all other wise and virtuous men at that dark hour, when
 only the hope of future happiness, by God's munifi-
 cence, and the expectation of pardon for manifold vio-
 lations of duty from his mercy, are supposed capable of
 supporting and comforting man in the last, and most hu-
 miliating scene of a death-bed.—But he was to rise su-
 perior to both: Will the Deists think this an honoura-
 ble testimony to their system, who pretend as great ve-
 neration of God, and as just notions and views of future
 rewards and punishments, as believers? Nay, lord Her-
 bert

bert, the reputed father of Deism, in this country, carries his notion of punishment to an absolute eternity, in his religion of the Gentiles, and affirms it to have been the opinion of all wise men under the light of nature.—

“ Repentance, sorrow, humiliation, contrition at the thoughts of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left to appease that wrath, which he knows, he has justly provoked.”—Not one of these marks, so proper to weak, sinful, dying men, appeared in your friend, who must conceive himself too perfect to want them; or must their absence be ascribed to downright Atheism? What would you have thought, had they been seen in any other but your friend?—And, if you can find any other cause for this moral insensibility to the genuine sentiments and anticipations of nature in men, going down into the valley of death; for his sake and your own, let us be acquainted with the motive of such strange conduct in a future letter.

As to what you introduce about some other Intercession, Sacrifice and Atonement, at p. 160. it belongs to Believers in Christ only. Your admired friend, the paragon of moral and intellectual excellence, trampled under foot the *Blood of the everlasting Covenant*, as as an *unholy and vile thing*. What you, I presume, build your strongest hope of salvation on, to him was a part of the system of superstition he laboured to destroy, and treated with sovereign contempt. What he speaks to Dr. Dundas, in your account, calls for particular notice. “ Tell him, that I am dying as fast as my enemies, if I have any, could wish, and as easily and chearfully as my best friends could desire.” Must not Mr. Flume suppose the whole christian world compounded of hypocrisy and ingratitude only, that he should question whether

every one who believed in the gift of eternal life by *Jesus Christ*, must not hold his writings and his memory in as much abhorrence, as that of *Julian* and *Porphyry*, or any malevolent enemy of their faith and hope?—As to that ease and cheerfulness, if not affected, as pride can put on a thousand disguises, *Voltaire's* reflection on what *Lewis* the great said, is not improper here. If I remember right, this king drawing near to death, spoke to those about him, that he did not find it so hard to die as he expected; It is easy to speak thus, (says that great master of the deceitfulness and subterfuges of the heart,) before witnesses. Mr. *Hume* must know that every word from his dying lips, as it were, would be caught up and transmitted by his friends and disciples to the world. Perhaps with *Cassander's* bed of straw, neglect of the world, and absence of friends, he might have spoke the same words of despondency as that great man, "God has forsaken me."! What you call magnanimity and firmness in hearing himself talked to as a dying man, rests on the same ground. Mr. *Hume* must be superior to all philosophers; to Aristotle's just sentiment; that of all terrible things, death is the most terrible: he spoke of it as a state of extinction of all faculties, mental and corporeal: and whoever reproached him for this feeling and abhorrence of death, which all mankind, except madmen, dread to this day? Death, with your friend, was the expectation of a total annihilation of being and life for ever. Does this view challenge cheerfulness? If this be called magnanimity, it is such as no man can rejoice to possess, but as a city of refuge from the fear of future chastisement. For if there be a leading and ruling faculty of the soul, it is the incessant desire, appetite, or motion after happiness; and though it bring no certainty of such a future state, if good,

good, the best and wisest men, not enlightened by revelation, made it a strong and just presumption, that providence had not implanted that ever active desire for no other end, than to disappoint it.

It is scarce conceivable, that even Epicurus could find any ground of joy at the approach of death, that he was going to join the dance of atoms. Nature's voice, the seal of Heaven in some sort, revolts so much against such an indifference, and more than stoical insensibility, in the case before me; that your friend, instead of being more than a man, appears to be less than one, by such a singularity of conduct, which rather marks him degraded to the poor animal, than raised above him. In this place, forgive me, if I introduce part of a note in the daily ministry of the temple, explained and published by me, 1776, p. 103. "Man feels a spirit or
" soul, of whose hunger for superior things; of whose
" desires and sighings after some unknown happiness,
" (which is only after God) he is many times consci-
" ous, and taught by inward sensations and calls, that
" he is made for higher enjoyments. And yet this hun-
" ger for some untasted good; these strong breathings
" and desires after the *unknown God*, the true cause of
" all these inward motions and restless wishes for some-
" thing beyond the present good; these activities could
" not be once felt, more than in beasts, unless man had
" a principle and root of life above them, as well as he
" has a principle of life, equal to them." Yet all these internal springs and movements in your friend, seem to have laid in a dead and torpid state, as if they had no share in him, though they make a part in the coarser clay of duller minds.

In amusing his last hours, by reading *Lucian*, he seems rather to have fled the face of death, than to have smiled at it. It bears some resemblance to the famous *Hobbs*, who, in his extremest age, when attacked by any sickness, sent for his taylor to make him a suit or two of new clothes, and to alter the fashion of all his old ones. I can give you a list of some poor mean believers, such as *Bacon*, *Boyle*, *Locke*, *Selden*, *Newton*, *Cheyne*, *West*, *Lys- telton*, *Hartley*, *Haller*, and many others, (who boasted no philosophical magnanimity) supporting their last hours with the precious pages of sacred writ: their amusement was indeed quite of another stamp and colour, and was attended with all the weaknesses and littlenesses of prayers, praises, and rejoicings in God, for their glorious inheritance of life in *Jesus Christ*, which they were going soon to enter on.

A wit, *Pope's Feather*, the scourge and mocker of truth and virtue, as well as of superstition and false philosophy, was the companion and comfort of your friend's dying lamp of life: so high did his magnanimous mind ascend above the prejudices and superstitions of those mean men before mentioned.

" Though Mr. *Hume*, you say, always talked of
 " his approaching dissolution with great chearfulness;
 " he never affected to make any parade of his magnani-
 " mity." It is more than probable, that he could not
 make a greater parade, than talking chearfully on a sub-
 ject naturally melancholy and afflicting; and more than
 probable, (certain, would *Rochefaucault* say,) that he
 knew he was talking to all the world within the circle
 of his friends; as he must foresee, that many heralds,
 and proclaimers of his last moments, would be found
 among them; and, perhaps, even you might have been
 in his eye, as your talent is no mean one.—On what
 ground

ground was this chearfulness built? Was he quitting a wretched scene here, in order to mix with happier spirits above? If this view did not furnish the basis of it, could he, or his friends, find matter of joy to think that he should soon become part of that dust and earth he had been used to tread on? But, perhaps, even this, strange as it is, resulted from the superior greatness of his understanding and virtue.

In Dr. Black's letter we are told, "that he died in such a happy composure, that nothing could exceed it!" What does the doctor mean, that nothing could exceed a total insensibility to all the refined sentiments of the heart towards God, and a total silence of his goodness and mercy; a senseless indifference towards futurity, and a happy expectation of being soon nothing? Is this the triumphant exode out of life into non-existence and oblivion? Is this the composure that nothing could exceed? Perhaps not in an affected insensibility: in every other view, the horse and ass die often with as happy a composure, and surely with more reason, than your boasted friend and philosopher. I have read of, I have seen happy composures: and many instances of sweet prelibations and presentiments of approaching happiness. Some of these were mean, poor, humble, contrite men and women, who had no wisdom or virtue to boast of, which your friend possessed so eminently, so perfectly: these despised souls were filled with holy joy, at a God reconciled to them in the love of his son. These were not philosophers, but many had been beasts of burden in this world, and *Lazaruses*, neglected at the gates of the rich and voluptuous.

The doctor assigns one reason for his not being impatient, because he had not much pain, or feelings of distress in his last moments. I can assure Dr. Black, that
I have

I have seen men and women, simple in faith, and honest in heart, who have bore great and lasting pains with surprizing patience and resignation, and with much tenderness and thankfulness to those about them who endeavoured to soften their distress. Nothing then can be derived as a peculiar honour to Mr. Hume, unless, as philosophy too often sours the disposition, it may be thought the more extraordinary in him to bear the moderate pain with more patience, than literary men are observed to do. *Newton* bore the torture of the stone, without murmuring or repining at the hand of God, which had sent this terrible messenger of death to him. But *Newton* was also a philosopher, and yet a Christian believer.

You seem to think, "that it is only his philosophical opinions that can be controverted." You may soften the term, but they ought to be called anti christian and immoral opinions. As for mer philosophy, who would have concerned themselves, whether he had been a disciple of Plato, Aristotle, D'Escarres, Berkley, or *Newton*? His writings to destroy faith in all revelation, and its blessed consequences to mankind: His writings, to perplex and darken the ground and force of moral truths, and to obscure the common notions and impressions of good and evil; these give the offence to the public. It matters not how many private virtues he possessed; these were for his friends; they live and die with him. Not so, his writings: These make him a public man, and a public enemy to our common christianity. In these he has thrown his darts at what you surely judge, the dearest and most important interest of mankind in the favour granted by divine mercy, of a revelation, and of the inestimable blessings it publishes to the whole world. When I read *St. Bernard's* works

works, I might think him the meek, humble and loving heart his writings insinuate, and that he is justly entitled to his red-letter in the calendar: But when I reflect, that his violent harangues, first and chiefly kindled the fire and rage of the bloody cruises through all Europe, I lose sight of the Monk, peaceful perhaps within his own walls, and regard him as the incendiary of nations, and the author of slaughter and carnage against the enemies of the Christian faith, who ought to have been subdued by the same weapons, that Christ and his apostles used before; by patience and forbearance; by acts of love, compassion and goodness. The comparison is just: Mr. *Hume* might possess, as a private man, a happy mixture of his blood and humours, and enjoy a temper so happily balanced, as you speak, that you never knew his equal in it. It was fortunate for him, that nature did so much for him. Socrates was cast in another mould; with strong propensities to some of the basest vices; yet by reason and philosophy he subdued himself. But, Sir, I will allow your friend to have formed his own temper; to have fertilized a bad soil, and made a rough diamond polished and luminous. I consider him justly, what was unjustly charged on Socrates, as a corrupter of youth, a teacher of the contempt of God and of his revealed will, and a sower of new doubts and difficulties in moral truths, and their intrinsic obligation: In these important points, he is an enemy to the great community of mankind. You will scarce defend the innocence of rejecting Revelation, or declare the little value of the Christian faith to the world: Yet you must confess, that he has done his utmost to propagate the contempt of one, and to weaken the evidence itself. —As to his last moments, which are hung out to the public eye, as the monument and trophy of his magnanimity and

and firmness of mind, they fall short of any character and conduct suiting that last stage of life.—Socrates spent his last hours in exhorting his disciples to virtue, to the belief of Providence and of the Gods, and to the expectation of happy existence to crown their virtuous habits in another world. And doubtless he would have done the same, had he died slowly by a diarrhæa, or any other humiliating sickness, as he died, by the cup of state-poison. He bore to his last breath a noble testimony to the noblest hopes of man; to all that his mind unassisted by the immediate light of revelation, could extend to.

Plotinus, so much admired by *Longinus* for elegance of diction, and a just arrangement of ideas, gave a great instance of elevated sentiment, when he breathed his last in these words: “I am labouring with all my might, to return the divine part of me to that divine whole, which fills the universe.” This shewed his love and gratitude to the sovereign Good; whatever imperfect ideas he conceived, as we all do, of that Infinite Being.

Even *Spinoza* (whose private character on the record of Biographical history resembles much that of your friend) seems to have excelled him in his death. “*Spinoza* is generally allowed to have been a sociable, affable, honest, friendly, and good moral man. He was temperate, liberal, and disinterested. He said nothing in conversation, but what was edifying. He never swore; never spoke disrespectfully of God; went sometimes to hear sermons, and constantly exhorted others to go.” Here is an illustrious assemblage of moral virtues in this man, whom *Bayle* (not fond of making Atheists) calls the greatest Atheist that ever lived. But if misconceptions of God make Atheists, the world is full of them. The *Manichees* were not such:

and

and the *Anthropomorphites*, holding as absurd an opinion as *Spinoza*, were never reckoned Atheists, but weak, foolish heretics. What appears an instance of great *self-denial* and self-conquest is, the privacy of his death, which *Bayle* ascribes, probably, to a wrong cause. It is clear, that few men, so honoured and sought after as he was, can bear to die without friends and disciples about them, as the love of vain-glory is the last passion that is generally extinct in our weak nature. And yet this humiliation this celebrated man imposed on himself; which was, I conceive, beyond the power of your friend.

And now, Sir, what end did you propose in shewing the setting rays of this philosophical luminary to such advantage? Was it to tell us, that Infidels have nothing to fear? That they may die with such a happy composure as nothing can exceed? Or, that whether a man amuses himself, when his last sand is running, with a profane wit, or supports himself with the oracles of truth and life, it is all one: A happy exode from this world may attend both? If you ask, whether sceptics and unbelievers are not to be treated with justice? Undoubtedly; and even with humanity, kindness and love, as believers are commanded to use an enemy. But they are not to be commended as patterns of perfect wisdom and virtue; For unless the Gospel be a falsehood, no man can attain this state without the Holy Spirit. And is that great gift bestowed on mockers and scoffers at revelation? And where would be the want of a Mediator, and of divine co-operation, and every other distinction, the Christian plan lays claim to, if man can be so virtuous without it?—In this case, the pages in your theory from 158 to 160, should be expunged as useless and nugatory.—“He that is not

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“with me, is against me; and he that gathereth not with me, scattereth.” Matt. xii. 30.

Mr. *Hume* taught the world to regard the *Mosaic* and *Christian* dispensations, as two systems of superstition: and yet this man had your heart and friendship; and his death, your pen and eulogy. Had he been my brother, I could only have given my prayers and tears for a better mind: I could only have comforted myself with these blessed assurances of sacred writ, where *Christ* says, “And I, if I be lifted up, will draw all men to me.”—“Behold the Lamb of God, that taketh away the sin of the world.” I see the time, when this enemy of our common Saviour must stand before him, clothed with white rayment and a palm in his hand: yet what stripes divine justice shall apportion to him for his constant and malevolent opposition to *Christ*, I presume not to say. I leave him as *Joseph*’s brethren, to his kinder brother; and to that Blood which speaketh better things than the blood of *Abel*; which though despised by him, will work for his salvation, as it does for yours and mine. As to yourself I do not charge you with a deliberate design of injuring the common faith; yet many weak brethren, who are not wantonly to be offended, have been much so by your letter: and even some strong ones, whose faith could not be shaken by ten thousand pens like his, have expressed great disapprobation of your panegyric, as improper from you, and unnecessary from any principle of humanity, much more of christianity. I have now given the best antidote in my power, and am not afraid of obloquy and reproach for his sake, who bore so much of all evil things for mine before.

I am, Sir,

Your well-wisher, and humble servant,

RICHARD CLARKE.

A SERIES OF
 L E T T E R S,
 ADDRESSED
 To Dr. PRIESTLY.

LETTER I.

ON HIS REMARKS ON THE WORKS OF DR^S REID,
 BEATTIE, AND OSWALD.

Rev. Sir,

YOUR Observations on Drs. REID, BEATTIE, and OSWALD, have called my attention to make some on *your* productions also. Though I would by no means justify the Theory of the first—yet I cannot see how Christianity, (the great *Truth* of all Truths important to Man) is in the least concerned in the dispute; that is, by what means we gain our ideas; whether as Locke or Hartley explain; or as Descartes, Malbranche, Berkeley, and Reid seem to think. Public Opinion is not guided by the speculations of a few contemplative men, whether true or false. Nor do I suppose, that any one man has been brought sooner to the Love of the ever blessed Author of all things, and of his fellow creatures, more by the notions of Locke, against innate or connate Ideas in the Soul, or by the Platonic notion of all Ideas connate, and the dormant Energies of the Mind awakened by external objects, which is adopted by Shaftesbury, Harris, and Norris; (the last is to my taste a greater

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man than either :) You seem to attempt to philosophize the world ; and if they were capable of understanding all theories, and what you esteem the true Theory of the Mind, or mental world, as well as the Newtonian Theory of the natural world, I question much, whether there would not exist as much impiety and irreligion towards God, and as much immorality, envy, and malice among the disciples of these men, and as little philanthropy and genuine love towards the rest of mankind, as before. No less men than Dr. Cheyne, a theorist and great mathematician, and a very pious good man, as well as the Marquis D'Argens, entertain and advance the same sentiment, namely, That mathematical knowledge leads not to piety, and the theo-pathetic affections, and that Learning generates more envy and malignity among the Literati, than can be found in the unlearned world. I do not pretend to be acquainted with the circle of philosophers ; but so far as my observation has reached, I have particularly remarked, that the *Mechanical Philosophy*, as it is called, has so little tendency to beget deep and lasting veneration towards the Wisdom, Power, and Goodness of God, that most of those conversant in this study, to me seem to want it more than others ; and acquire a self-sufficiency, and conceited arrogance of accounting for every thing, though nothing but *Effects* can be seen, and these Effects are inexplicable, and only to be received by Faith, of a superior Agent, and a more secret Cause than what appears. For the truth of the last, Who can account for the Union of Soul and Body ? What is the Medium that can bind so firmly two such seemingly opposite substances, as *Spirit* and *Matter* ? and for the last, that Natural Philosophy rather fritters away the Grandeur of a general, humiliating Admiration of the powers of Nature and its Author, by the little

little experiments in that branch ; and that it generates a levity of behaviour, I have observed with sorrow, both from the Readers in this science, and their pupils, when I have often attended a course of lectures on Natural Philosophy. Few view Nature, or Nature's God, with the deep piety of a *Boyle*, a *Newwyntyte*, or a *Bonnet*. I will venture to affirm, as far as my knowledge extends, that I know more infidels and scoffers at Revelation (the one Truth comprehending all others), among the fraternity of the *Experimentalists*, than I do among any other sort of men. And this complaint was made by Dr. *More*, (no mean Philosopher or Divine, though a Cartesian) who had an extensive knowledge of, and correspondence with the literary world in his day. I do not mean to depreciate Philosophy, or preclude inquiries into Nature ; yet I believe that piety first acquired, leads more safely into such investigations, than follows after them.

You seem to pursue Drs *Beattie* and *Oswald*, whose works, I am satisfied, will reach and convince more minds, than metaphysical and abstracted writers can do. It may be, that a few men of a very enlarged understanding, and correct judgment, may perceive some weak parts here and there ; but the generality of Sceptics and Infidels (who seldom are Philosophers, but rather little minds, of a cavilling disposition) will find themselves hard put to it, to disentangle their hearts from conviction, however pride may operate to prevent a candid acknowledgement. — The world is now near six thousand years old, and we have not yet settled the foundation of moral Truths. Give me leave to believe, they were settled in the first constitution of man's nature. St. Paul tells us, that the Gentiles have "a law written on their hearts." Were the Jews less enlightened by that Law ? or did the ten Commandments expunge the Law written

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on the heart, or give a new light and force by a more explicit speciality? You seem, however, to contend for *morals*, as if it was the foundation of the Law and Gospel; when it is not the primary intention of either. This assertion may be, perhaps, received with supercilious contempt. But two observations shall at present suffice, as I shall be more full on this ground, in my Answer to the Six Topics contained in your Appeal to the sincere and candid professors of Christianity. The first Observation is, that the Promise of the Redeemer was made to *Adam*, and repromised to *Abraham*, exclusive of the least idea of moral conduct, or moral Institutes. If Morality was the first intention of the Promise, there must have been an antecedent Stipulation, a proposal of the Condition; of which there is, however, a total silence. Secondly, The Promise to *Abraham* (of which the Law was only the Record and Memorial 430 years after, in Types and Persons,) was made in most general and unconditional terms, that *In him, and in his seed, all the families of the earth shall be blessed*. And even when the Institute of Moses was set up in the whole Œconomy of the Tabernacle, and its perpetual Ministry of the two altars of brass and gold, not one word was said to prove, that the blessing typed was to be attained by a preceding Cause of moral duty. Faith was the only term proposed to Abraham and the Israelites. I grant that Obedience followed, not as the *root*, but as the *fruit*; not as the *ground* of divine Mercy, in the promise of a Redeemer (for Guilt and Loss is the *ground* of the necessity of any Redeemer at all), but as the sure *effect* of that Faith which works by Love. You cannot invert this order under the Gospel, which is the clear elucidation of the ancient Covenant and Promise. There is one unity of design in both; they correspond as Figure and Spirit; and

and even the terms of admission in both are just the same, *Faith*, and no preparatory works; nay, Sinners of the Gentiles were accepted, as well as Saints of the Jews, without any antecedent Merit, except a multitude of enormous transgressions, mentioned by St. Paul, could be the works pleaded for so great a favour.

Now your Zeal for the *unchangeable ground of Morality* (which you think will prevent scepticism and infidelity, as much as Dr. *Beattie's* Book will be productive of both,) need not be half so warm and tinged with asperity, since Sceptics and Infidels seldom attack, but pretend greatly to admire the Morality of the Gospel-precepts. You imitate in this point the great error of *Spencer*, in making the Institute of the Types and Ceremonies to be principally intended, as guards and barriers against neighbouring idolatry; and secondarily designed, as prefigurations of the person and character of the Redeemer, and his evangelical Dispensation.—The first design appears as an adumbration, of which we are sure, by *Paul*, and his master: the Law is a figure; “To the Law and the Prophets, for they testify of me.” The second Intention, as asserted, is not clear at all: nor has he given any proof of it, but mere conjecture, which is overthrown by this one reason, that heathenism always mimicked the Truth, and the great Deceiver was ever the ape of divine Wisdom; a very good policy too.—You attempt to lay the Corner-Stone of the Gospel on the *Ethical* part, and then bring JESUS CHRIST as a Secondary Cause.—

As soon would I believe that the tables of the law were designed to oppose the ritual of the Temple-service, grand and beautiful, as a constant figure of higher and nobler Truths (so acknowledged by all the ancient Jews), as that the morality of the Gospel was intended to be the End and design of the Mediation and Redemption. I know

how much philosophic Pride is offended at coming to Christ, as a fallen and disinherited creature; in a moral sense as full of corrupt passions of mind, as of misery and burdens in the tabernacle of a Body *under death*, and all the distresses leading to that original curse of the *first sin*, of which the Law of Moses was the only record on earth, though the evil was felt by all nations. To me it is no wonder, that you should build so much upon the necessary and immutable nature of Morality, as the very fundamental and essential parts of the Gospel, when all your writings and ideas of the Gospel destroy every other Truth of the *Blood* of the Redeemer, and of the Energy, or internal operations of the Holy Spirit.

I foresee the imputation of Enthusiasm and Mysticism, with which your very nice and fastidious palate will receive this; yet your favorite Hartley was no enemy to Mysticism, which signifies the Spiritual Sense of the types transferred to *Christ*, our great High-Priest, and to Christians, as Priests under his ministration of the Spirit and Glory.

You, indeed, have made a skeleton of the Gospel; you have taken away the vital and noble parts of it, and then bid us look with wonder at your mighty work. *Socinus* has done the same before; and you both resemble two men, who should, under the Law, have ran into the Temple, and having put out the fire upon the altar, extinguished the seven lamps before the throne, and cast down the laver of water, with the table of the shew-bread, or of the faces, and altar of incense, should call out, "We have extirpated the *enthusiasm* and *mysticism* of this *fanatic* people; and now they have only the Ten Commandments to look to!"

As to your doctrine of Necessity, you say, persons must begin early in life to know the question truly. — It is better

ter not to study it at all, but simply to believe, that we have so far the power of *free will* and *free action*, that we can please or displease our Creator. What reason can be assigned for consuming time, only to embarrass ourselves, and raise clouds of doubts to darken our minds and perplex that conviction, of which we are every hour conscious, namely, of changing our will and actions, as motives, more or less important, appear before our understanding? And you are much mistaken in asserting, that "*Arminians* and *Calvinists* had certainly the very same opinion concerning the human will in general, though they differed in their notions of it, where religion was concerned." You have read, no doubt, *Arminius*, *Episcopus* and the elegant *Curcellæus*, on one side; and on the other part, *Gomar* and his disciples; and also *Turretin* and *Piëet*, with other *Calvinists*. "The modern doctrine of *liberty* and *necessity*, you say, those divines never understood, and indeed had not so much as heard of." They had no loss, probably in their ignorance of it; and if it had been buried and forgot as soon as it had been brought into the world, it might save many from spending years of perplexity, and doubtful disputation. A few philosophic and comprehensive minds (at least such in their own scales) will ever be capable of studying this subject early in life, as you affirm necessary, and then most likely they will reap the reward only of being bewildered in a thick wood of their own raising. Innumerable thousands will come into this world, and pass away into the next awful state, without knowing any thing of the matter; and yet to the poor, and to the many, is the Gospel, the one truth including all truths, preached and offered. Do Philosophers require a different Gospel?

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Voltaire's

Voltaire's main objection to that excellent and great man, Malbranche, is, that he refines too much to be useful to many readers. No two minds seem more congenial, than Malbranche and Hartley; both deeply pious, and leading the *will and intellect* hourly to God. And I am much mistaken, if the last was not a pupil in the school of the first, though he has much improved his master's system. How strong is Voltaire's objection to the modern doctrine you value so much? Now and then, *un fort esprit*, a *Colossus* in philosophy, may speculate upon this nice distinction; and the consequence may as well be scepticism and infidelity (though happily it had no such effect on you) as higher veneration and stronger love of Deity. I confess myself unequal to the combat with this nice subject; and I had rather follow the simple and ready conviction of my mind, which every one may feel through life, than have recourse to the knotty and thorny speculation, which may only lead my weak intellect into a belief of a *fatality*, capable of filling it with dark and painful apprehensions. Some may enjoy the eagle's sight, and look at the sun without winking; I possess much weaker eyes, and dare not look but glancingly at such high and refined speculations, proper as Milton makes them, for the intellect and discourse of angels. I might pay as dearly for my presumption, as Homer is said to have done for eying the sun in his meridian splendor.* With such great minds as More, Bellarmine, and Cheyne, I had rather read, or meditate on one page of a writer who leads the heart to the love of God, and for his sake to the love of man, than be the first scholar in Newton's school, or in all the philosophy from Pythagoras and Plato to this day. Those excellent men

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§ Mori Opera; 3 vol. fol. Bellarmine's Twelve Degrees of the Ascent of the Soul to God. Cheyne's Philos. Principles, &c.

were a long time, as they complain, employed about such disquisitions as you recommend of great importance for the understanding of sacred truths. In p. 27 of your Preface, you apprehend that your institutes of religion will remove all such objections, as Mr. Hume and others have made. I should rejoice to find your preface true, but it appears directly contrary to sacred writ, and to the character of scoffers and mockers walking after their own lusts, as described by Peter and Paul *peculiar* to these *last days*.

You ascribe, In page 193. of your Remarks, "Infidelity as the natural and necessary effect of a corrupted Christianity." Let me ask this question: did the corruptions of it hinder Bacon, Newton, Locke, Boyle, Selden, Whichcot, Cudworth, Tillotson, Barrow, Clarke, Nieuwyntitte, Cheyne, Hartley, and other great and comprehensive minds from embracing it, as the glorious hope and treasure of their lives? You must find other causes for this dreadful revolt of the human heart. And here forgive me, if I repeat a few lines of a piece written by me against the Rev. Mr. Madan's account of it on the 39 Articles. In the preface, p. 6||. "Providence has so formed the evidence for revelation, that the greatest minds have believed it: and had Heaven sent a thousand Newtons, Bacons, Boyles, Lockes, Cudworths, Barrows, and Clarkes, they had all embraced it as their joy, their support, and treasure. The *complex* evidence has wrought a firm conviction of Revelation in these great and comprehensive understandings, while it seems to be insufficient for the smatterers in science, of this frivolous age."—Hobbes somewhere speaks thus, "when reason is against man, man will be against reason." Revelation is

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|| Real Scriptural Predestination, &c. published by J. Wilkie, St. Paul's Church-yard.

the reason of God; and when its light opposes the sensual lusts and corrupt habits of men, they will turn again to oppose it." One beautiful part [of Hartley* will better account for the cold reception of Christianity by some, and the deliberate rejection by others, than the corruptions of it advanced by you, or the want of sufficient evidence, both external and internal. — And though you seem to foresee the happy time coming on, p. 194 of Remarks, "that things are now in such a train that infidelity will have less and less to carp at in Christianity, till at length its excellence and divine authority will be universally acknowledged;" Do you mean, that *Socinus*, and *Crellius* with the *Fratres Poloni*, will do this great work? You doubtless think so, but most Christians who have lived before us, have been of opinion, that their mode of interpretation has the least ground of all, militating equally against the letter and spirit of the New Testament. And if we have no other Gospel, than their measure of prophecy extends to, we must have a dead body for a living one; a Saviour who no more answers to the grandeur of the *types* and the august description of the prophets, than a lump of lead represents the projectile force and emanation of the solar light, or a mere skeleton the complex beauty, strength, motion, and other powers of a living body. Bolingbroke somewhere in his philosophical works, has this remark, "What finite understanding can judge the workings of an infinite mind?" This single reflection, if duly weighed, might humble the confidence and pride of the scorner and mocker of Revelation; since, on this ground, and allowing many obscurities and darkneses to be spread over the Law and the Gospel, these may constitute the proper trial of that humility and *self annihilation* which God, (as Berkley and Hartley

* Vol. ii. p. 405. Proposition 92.

Hartley think) has a right to expect from so weak a creature as man: nor is it easy to conceive, how *faith* can have so just an exercise of a resigned *will* and *intellect* (the very case of Abraham) as under the mixture of lights and shades in this present life of probation. As a slight apology is made by you for a somewhat harsh treatment of Reid, Beattie, and Oswald, you can have the less reason to expect more lenity from your opponents. Yet I assure you, that though I as much dislike your religious writings in general, as I am pleased and improved by your Philosophical works, I have no more enmity to you, than Paul had to Peter, when he so warmly opposed this Apostle's mistake, that he could not preach the Gospel in conjunction with him. Nay, I will go further; I believe, that you and I shall both stand, by the mercy of God in Christ, clothed in white rayment, washed in the Blood of the Lamb, notwithstanding you seem to reject his *Blood* as the *peculiar efficient Cause* of Salvation to all men.

In the wide comprehension of this Belief, and in the Love it inspires me with towards all the fallen race of men, I subscribe myself, your friend, and the friend of my worst Enemies,

Hackney, Oct. 31st 1774.

PHILADELPHOS.

L E T -

LETTER II§.

ON THE USE OF REASON IN MATTERS OF RELIGION :

*To Dr. J. PRIESTLY.**Being the first of the Six Subjects addressed by him to the serious and candid Professors of Christianity.*

Rev. Sir,

THOUGH I give you credit for good intention in asserting the use of reason, how is it possible to suppose that Reason can adjust those different sentiments and systems of religious opinions, which it has itself begot and brought into the world* ?

When we reflect on the sects and schools of philosophers differing and disputing for their several idols, the children of their particular reason : when we view the more than four hundred notions of the *chief good, summum bonum*, as Cicero relates of Varro's reckoning them : when we cast our eyes upon the different sects, among the Jews, of the Pharisees, Sadducees, Essenes, Samaritans, and Karaites, did not each support their own way of thinking from reason, or what appeared such to each party ? It seems clear, that Reason, if not a Proteus capable of assuming various forms to deceive, is a Hydra, breeding new heads of dispute and debate from the victory of the disputant. This you will probably say, is the right way to lead us into the labyrinth of error and Scepticism ; or to make us wish that no reason had been given us, if it
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§ Printed in the London Packet, Nov. 9. 1774.

* Bacon calls Dispute " the Child of Reason," 1 vol. p. 263. Shaw's edit.

be so likely to deceive us in the pursuit of truth and real good. I state, however, facts only, and leave you the Herculean labour of solving all the difficulties of these phenomena in the very sphere of reason itself.

Lutherans and Calvinists, with numberless subdivisions from the last, as well as Papists, Mahometans†, and Pagans appeal to reason. The sacred writ is interpreted too much by the reason of each sect, while reason is not guided by the light of Scripture; or how could such opposite tenets arise in the Christian world?

You wish, p. 3. to be so happy as to bring serious professors to entertain the same views of things with yourself. I should, however, be exceedingly sorry to have all believers embrace the opinion of Socinus, your acknowledged master, that the Saviour of the world had no existence or life before he was born into the flesh of sinful man, in the *end* of the ages; and that his *Blood* shed at, or after his death, is only a testimony of the truth of his mission. In the first place, the direct letter of Scripture militates against this notion. I will first cite a passage in the Epistle to the Hebrews, chap. i. ver. 2. "God hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the *ages*." First then, no *age* exists but in creation, as *Time* can have no name in *absolute Eternity*. Secondly, All creations suppose the efflux or emanation of matter or spirit generated by a superior cause of both; by which the Creator brings his hidden power and perfections into manifestation. The first and seventeenth chapter of John's Gospel are so directly repugnant to the Socinian opinion, that if words could testify in the most plain and obvious sense of the mere letter, a *pre-existence*,
scarce

† The sects of Haly and Omar.

scarce any words more explicit could have been selected to declare, that he was in the *glory* before our world was founded at all. Is it then to be wished, that the reasoning of *Socinus* should invalidate the express and decisive authority of the Gospel, as if such an unnatural and forced construction of common language was the way to unite Christians in one mind and understanding of sacred writ? I shall stop here, as in my Remarks on your piece of the Divinity of Christ, I shall have more room to shew, what a very false and distorted interpretation of words runs almost through the whole of that subject.

You exhort your brethren, p. 4. || “not to be backward or afraid, to make use of reason in matters of religion.” This age is not backward or afraid, but rather too bold and decisive in its judgment of sacred things. There is, indeed, a lukewarm, *Laodicean* spirit and disposition in the most part of professing Christians, the natural fruit of luxury and dissipation, and an inflamed taste for sensual pleasures which, with avarice to feed these lusts, is universally predominant at this time: such, whether of the Church or Dissenters, desire to have the easiest and softest way to Heaven, without any cross to bear, or self-denial or violence to take the kingdom by force; without any warfare or hardships, as good soldiers of Jesus Christ; and this temper is sufficiently indulged and strengthened by the generality of the gay preachers, and most lecturers of London in particular. On the other hand, there is a bold sort of Reason, the ground of *Deism*, which rejects with scorn every part of revelation, where mystery is concerned, an innocent word, basely insulted by the wisdom of the world, and its constant ally, science, falsely so called.

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|| Pythagoras, Plato, Porphyrius, Iamblicus, Plotinus, and others.

“ Does not God, you say, himself appeal to the reason of men, when he condescends to ask us, whether *his ways are not equal?*” Ezek. 18. 19. The prophet mentions the parable of the father eating four grapes, and the children having their teeth set on edge. This was a common proverb, objecting to that part of the law, where God threatens to visit the sins of the fathers upon the children to the third and fourth generation. Now, whether you or any one have reason strong enough to fathom this mysterious procedure, it was so in fact, during the especial theocracy over that people. But God, by his Prophet, assures them, that it shall be so no more, but that father and son shall live or die, by his own righteousness or sin. For the justice of this conduct, God appeals to their reason and understanding, whether his way was not equal, just, and right; such as could no longer be objected to, as before.

Would you then infer, that because God appealed to their reason, in a matter suited to its own line and province, that therefore reason was made a judge of all and every way of divine providence? Let us try this by an example or two, taken from the law and the gospel. Reason may always judge the *external* evidence, and in part only the *internal*, by which the revealed will of an infinite wisdom is offered to our acceptance. Thus, for example, in the institution of the Ten Commandments, the six last, respecting the social and relative duties, Reason might see the justice and necessity of each of them: but in the second and fourth, it must submit without pretending to judge, why such circumstances as not kindling a fire, and not going but a little distance from their tents, should be enjoined in one: or why God, in the second, forbade any image to be made, when Moses forbids it in the name of

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God,

GOD, because they saw no similitude or form, but only the *great fire*. Why may I not, says the rationalist, preserve a perpetual fire, to remind me of that tremendous God who appeared to all Israel, and spoke out of the midst of that fire on Mount Sinai? This very image was preserved every day in the *continual fire* of the tabernacle and its service; it was imitated by Heathens, in the *vestal fire* kept in every house at first; and afterwards in temples only, among the eastern nations which were nearest the time and place of the original institutions. Of the *external* evidence, by which Moses supported his extraordinary mission in miracles and wonders*, their eyes were their reason; and so likewise of their triumphant exode out of Ægypt, under the Cloud and Pillar of Fire. But Reason could only judge in part of the *internal*, which consists in the excellency of the moral precepts, and in the propriety of the figures and ceremonies of the law. How has Reason, the idol of vain philosophers, scoffed at *Circumcision*? Was it not the laugh and sneer of Gentile wits and writers? How would this Reason cry out *mysticism, fanaticism, enthusiasm!* on the grand ritual of the Daily Service in the Temple? To what end, might it say, this oblation of a lamb of the ~~second~~ year; or why only a male? To what purposes serves the *meat* and *drink* offering put into the same fire? Why are seven lamps lighted? a hundred or two would have been more magnificent. Why must they always be kept burning before the *throne*, in the HOLY of HOLIES? Why must the incense be burned, and its cloud of sweet odours ascend from the *golden altar*, just when the *blood* was pouring into the four horns of the *brazen altar*, called the *Mediator* by the Jews? What relation has the effusion of the lamb's blood, twice in every

* Lesley's Short Method with Deists and Jews.

every day, and continued through the ^{sabbatical} seven years to the great year of *Jubile*, with the salvation of the Israelites or Gentiles? What efficacy can flow from these rites towards the redemption of mankind from death, and the restoration of him to *Paradise*, or *Heaven*, in a *spiritual* body? What important sense have the *Passover*, *Pentecosts*, *New Moons*, *Feast of Trumpets*, the Day of *Atonement*, and the *Feast of Tabernacles*, all these three last in the seventh month only? Why must more lambs, male, and of the first year, be slain, and their blood poured out into the horns of the altar, at these particular festivals? Why must no sacrifice be accepted from any Priest or Israelite, but upon that altar, where the lamb was offered? Spencer had not the hardness, with all his pompous mass of heathen learning, to deny them as figures of Christ and his dispensation, though he has done all in his power to make us think them *local* and *temporary*; though St. Paul had said, that *Christ* was the *end* of the *law*, and that it was in every part *spiritual*, where each *type* is a kind of prophecy. Socinus, Grotius, and Le Clerk, with others, will give you one short and decisive reason for all this effusion and sprinkling of Blood, that it figured only the death of CHRIST, and the sealing of his mission by that means. Death has no connection with *shedding blood* and *water* too. He was dead before; and as he was the *paschal lamb*, the prophecy that a bone of him should not be broken (though always done to malefactors on the cross) was fulfilled. Why does *John*, the bosom disciple, and the only one of all the twelve who followed his blessed Lord to the cross, mention the water and blood flowing out of his wounded side? Why repeat it with such an emphatical and exulting manner in his epistle? Will you, or any physiologist, who know so little of the power

of the water and blood of *this body of death*, say, that the water and blood out of the side of the most glorious Son of *most high and living God*, can have no *physical* efficacy towards the salvation of mankind, which consists according to the Gospel, in a *spiritual body*, to be fashioned by CHRIST after the *form* of his own in GLORY? Will you maintain, through fear of the *Popish* or *Lutheran* error of the Lord's Supper, that the sixth chapter of St. John's Gospel can mean nothing beyond the mere remembrance of Christ's death, when it is not perhaps even intended to signify it at all; and which had no immediate connection with his water and blood after his death? Will you venture to affirm, either as a Philosopher or a Christian, that this chapter relates to his death on the cross, or any death, though so ignorantly applied to that sense? Look then at the law, and at the feast on the lamb's flesh and blood as the *typical* supper, every day: Did CHRIST suffer, for fifteen centuries, the burning in fire? or was blood shed every day for that long period, to shew, that CHRIST was *once* to die upon a sixth day only? You have professed a sovereign contempt for mysteries, which neither Bacon nor Hartley would have done†; and *mysticism* is no greater a crime, than withdrawing the *veil* from the *type*, and discovering the *riches* of CHRIST *bidden* under it.

To obviate your prejudices against *Mysticism*, let me refer you to the prophet *Joel*, describing the descent of the *Holy Spirit* on the day of Pentecost, chap. iii. from the 29th, to 31st verses. Is that language mystical, or not? If it be not, explain the changes of the sun and moon, at verse 31. in the sense of good tidings, as the apostle Peter applied it, in that view: Look to the Altar
of

† See Bacon's excellent chapter of inspired Theology, 1 vol. p. 261, and Hartley on the Double Sense of Prophecies, 2 vol. p. 160.

of Brass, the perpetual Fire, the Blood in the four Horns, and the Smoke or Cloud of that Altar *continually* ascending, and compare the Advent of CHRIST in the *Holy Spirit* at *Pentecost*, with that Figure: Is there no correspondence between the Law and the Gospel, or between the Figure and its Truth? St. Paul tells us, that "the Fathers were under the *Cloud*, and did *eat* and *drink* the self-same *spiritual meat* and *drink*, for they drank of that *Rock* which followed them, and that *Rock* was CHRIST." Was not the *Messenger* of the *Covenant*, the *Angel* of the *Presence* in that CLOUD of GLORY, before his descent into the womb of the Woman, under the Law, that is, under death? Now, Is our Reason capable of judging the means of Redemption, when the Rationalist, in general, rejects every thing which his Intellect cannot comprehend? Can Reason know what *Adam* was, in the *image* and *likeness* of GOD, in Paradise? can it tell what were the exact consequences of his offence, in his new and changed state, and in the natural world, or *whole Creation*, which *Paul* says, groans, being in bondage unto corruption? Can your Reason, even *your's*, penetrate the nature and properties of that wonderful fluid of Blood, in our elementary body, which is both the mother and nurse, or feeder of the whole Vessel through all its duration? Can you describe the constitution of *celestial* bodies? or tell whether the *water* and *blood* of the *Second ADAM* may not be as *physically* necessary to the *Body of Glory* like unto that of CHRIST, as these two elements are in the *earthly* vessel, the *tabernacle*, soon to be dissolved by death? The Law shewed every day the dispersion, and sowing (as I may so speak) of the *Lamb's flesh* and *blood* in clouds and vapours into the atmosphere, or open air: Will you say, that there is no correspondence to be found, under the Gospel, to this grand

grand figure; when so much stress is laid both in the Law, and in the Gospel, on the *Blood of the true LAMB*? —Lord Bacon says, that SARAH, *figure of natural Reason*, laughed at what ABRAHAM, *figure of Faith*, believed. This expression proves, how much this great man thought Faith, which subjected Reason to it, excelled Reason not directed by *divine Light*. And indeed, Reason itself might teach any man not to be confident of its strength: The command, to “prove all things, and hold that which is good,” 1 Theff. v. 21. extends to a due examination of the doctrines of men, and teachers in the Church, whether they agree with the Scriptures or not: and though SEARCHING the Scriptures, in John v. 39. implies more than *merely* reading, or receiving *implicitly* the interpretations of others, different interpretations are effects of Reason, and *contrary* interpretations the fruits of this *uncertain* principle. “A *measure of faith* is given to every one,” says the apostle; not a *portion of reason*, but a *light* capable of *guiding* Reason, and in numberless things *subjecting every thought* to the *obedience of Christ*. 1 Cor. x. 5. All false opinions are built on Reason, that is, on the Understanding of each man who reasons; and therefore, Boyle, no mean philosopher, says, “How imperfect this great idol is; and that things “contrary to it, ought to be believed; and that it is “very apt to mislead men; and though it may lead to “religion, it is not an infallible judge of all its truths*.” Bacon concurs in shewing, how cautiously it is to be used in Religion; and the advice of two such philosophers should be regarded by the scholars of philosophy.

I do not decry Reason, though I build not half so much as you on this *stone*. The *Papish Priest*, you say, has

* Boyle's Works, 2 vol. p. 198. 200.

has only to require the discarding of Reason, to make you believe the doctrine of Transubstantiation, or that a man is infallible ; or to persuade you to commit the most flagrant wickedness, as a means of doing God service. The Church of Rome *reasons*, I answer, in both doctrines, but reasons falsely, as millions do besides them. *Lutherans* and *Calvinists* reason on Scripture, and both interpret in direct opposition in points very important to mankind. Yet, you say, that “ we must appeal to Reason, as the *necessary* and *proper* judge of the *sense* of Scripture.” So thought *Socinus*, *Grotius*, and *Le Clerk*, when their Reason assigns the whole sixth Chapter of St. John to a *simple Belief* in *Christ* ; and that *eating his Flesh*, and *drinking his Blood*, meant only to believe in his Doctrine. It signifies just as much the art of fencing : and the brazen altar of the Law, to which our Lord looks back, where the whole feast was daily figured, signified no more a belief in *Moses*, than it contained a Comment on the Ten Commandments.

As the Socinians in particular, with their boasted Reason, have never given any better correspondence between the *Letter* and *Spirit* of sacred writ than this : The *hum-ble in heart* might more easily believe in the *popish* or *Lutheran* notion of the Lord's Supper, than to imagine, that this beautiful and interesting Chapter intends nothing beyond a mere belief in the Doctrines of *Christ* ; or in a *simple commemoration* of a Sacrifice once past ; when it casts before our eyes the *whole substance* of the *Temple-service* continually repeated, as a standing record of Salvation, in one blood, and one *everlasting fire*, for fifteen centuries held up to the view of the *Jews**. I know the ground of the Enmity against *Mysteries* and *Mysticism*, peculiar to

Socinus,

* This is more fully shewn in “ The Temple-Service explained in all its Branches, published by me in 1766.

Socinus, and his School* ; it is, because *Reason* must then be a *pupil*, and not a *tutor* ; it must be a *servant*, and not a *master* in the family of our LORD. Is it not then a *Mystery*, that there should be just *three Typical Fathers* in *Israel*, and not more ? and that there should be just *twelve Sons* to the *third father*, and no more ? that *each Gate* of the *New Jerusalem* should have *three Names*, and no more ? Your aversion to the *three witnesses* in heaven admitted by the *Judaic Church*, particularly by the *oral Interpreters*, and therefore not a novelty *unexpected*, will create, perhaps, in you a contemptuous reprobation of these suggestions. You have your advocates against *mysteries* in the established Church. The Author of the *divine Legation*, and the *Doctrine of Grace*, (an impious ridicule of the most sacred and important truth of regeneration from the weaknesses and follies of its teachers,) will receive this point with a loud laugh, and the world will laugh with him. It has been long a favourite maxim, “ where mystery begins, Religion ends :” Men † of equal intellect, piety, and learning, have thought the contrary, that where the *Mysteries*, or the *spiritual* sense of the *Types* legal and ritual are treated with contempt, *Revelation*

* *Witsii* Miscell. Sac. *Vitringæ* Observ. S. & *Raymond Martini* Pugio Fidei contra Judæos, et *Buddei* Philosophia Hebræor, where the ancient and pure part of the spiritual sense of *Types* and *Ceremonies* is shewn, very different from the superstitions and absurdities of the popular *Doctrines* of *Thalmudical* traditions, consisting in the washing of *pots* and *cups*, *brass vessels*, and *such like things*. Mark vii. 7, 8.

† Let Objectors to *Mysteries* read Matt. xiii. 11. Mark iv. 11. 1 Cor. ii. 7. ch. iv. 1. Rev. i. 20. chap. x. 7.—& xvii. 5, 6, 7.

The whole Gospel is a Dispensation of *Mysteries* revealed to a few chosen for the Blessing of all men ; as the apostle proves through the whole xth chapter to the Romans, and the iii. ch. 1 Cor. and the iii. ch. 2 Cor.—Read *Huetii* Origeniana, *D'Aillé* de usu Patrum ; his Character of *Origen* ; *Erasmus*, Dr. *Henry*

tion is half destroyed, and cast away.—You say, that “Papists, after relinquishing Reason, have been made to *“believe a lie.”* The apostle, whom you cite, gives another account; that “They received not the *love of Truth*, that they might be saved; and for this cause, God shall send them strong delusion, that they should believe a lie: that they all might be condemned, who believed not the Truth, but had pleasure in unrighteousness:” 2 Thess. ii. 10—12. and in chap. iii. 2. he desires their prayers, that “we might be delivered from unreasonable and wicked men; for all men have not Faith.” Reason they had, in common with mankind; and perhaps something they called Reason, (the God of proud and haughty Scorners) was the cause that they opposed the Truth; because Truth opposed their sinful lives and actions. Our Saviour says, that this is the one reason why they came not to him to be saved: “This is the condemnation, that Light is come into the world, and men loved darkness, because their deeds were evil; for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.” John iii. 19, 20.

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More, *Whicbocot*, *Cudworth*, *Sterry*, and a Catalogue of Mystic Interpreters at the end of *Calmet's Dictionary to the Bible*; and your own great Master, *David Hartley*, on the *double sense* of the Prophecies.

Bacon, on the doctrine of inspired Theology, says, “As God makes use of our Reason in his Illuminations; so ought we to exercise it every way; in order to become more capable of receiving, and imbibing Mysteries: provided the mind be *enlarged* according to its capacity, to the Greatness of the Mysteries; and not the Mysteries *contracted* to the narrowness of the mind.” 1 Vol. p. 163. *Shaw's Edition*.

§ The PAPISTS reason much, and with great subtlety, and art; as any one may see in *Willet's Synopsis Lapismi*;—the fullest writer on their Deceivableness of Unrighteousness, or their Lying Wonders.

You say, p. 5. that "by recommending the use of Reason, you do not deny the Scriptures." True, it would be strange to prefer the light of a candle to the sun; but you subject *Scripture* to *Reason*, not *Reason* to *Scripture*. You further add, "I think that you cannot but see, that the plainest and most obvious sense of the Scriptures is in favour of these doctrines, which are most agreeable to Reason." With this key, explain the third, sixth, and seventeenth chapters of *John's* Gospel: and I think you will stumble at every verse. Believers may justly object to the plainest and most obvious sense, as being most agreeable to Reason. Is the *sin* of *Adam*, and condemnation of all his race to death for that sin, the most agreeable to Reason? Have not infidels made it one of the strongest objections, the *palmarium argumentum* against the Gospel? and yet it is the very Letter of Scripture, in every sense, obvious or mystic. Is the punishment of children for the fathers transgressions, most consonant to our Reason? Is the hardening *Pharoah's* heart, and then punishing him and his people for that hardness, most agreeable to Reason? Is the curse of *Ham* transferred to *Canaan*, one of the most agreeable to Reason? What difficulty has it caused to Christian writers to vindicate this part? Is the promise of a *Messiah* and *Redeemer* made to *Adam*, and renewed to *Abraham*, and yet concealed from the greater part of the world, for near four thousand years, and not yet divulged to a fourth of the human race, most agreeable to Reason? Is the enormous imposture of *Mahomet*, and the darkness of *Papish* superstition, abominations, and cruelties, for a thousand years and more, most agreeable to Reason? Does not the apostle say, speaking of these dispensations of Providence, "O the depth of the riches of the wisdom, and knowledge of God! How unsearchable his judgments."

judgments, and his ways past finding out? Is Reason then the line to fathom the deep things of God; and the most obvious sense of Scripture, the most agreeable to Reason?

I could mention many other subjects, and passages of Scripture and Providence, where the plain sense would condemn almost the whole human race to miseries eternal, and inevitable. I shall now finish my second Letter with what our *Bacon*, on the doctrine of *Inspired Theology*, says, "The other excess in the manner of the Interpretation, appears, at first sight, just and sober; yet greatly dishonours the Scriptures, and greatly injures the Church, by explaining the inspired writings in the same manner, as human writings are explained*."

I am, Sir,

Your Friend and Brother,

in the common Saviour,

PHILADELPHOS.

LETTER III.

ON THE POWER OF MAN TO DO THE WILL OF GOD.

To Dr. J. PRIESTLY.

Being the second Topic in his "Appeal to the serious and candid Professors of Christianity."

Rev. Sir,

THIS Question, which you treat so decisively, from very few texts of Scripture, omitting so many directly apposite to your assertion, is one of the deepest and most difficult of all points; and yet you determine it in very few pages. The true question is, Whether,

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since

* 1 vol. p. 265. Shaw's Edition.

since the *fall of Adam*, any man can pay God a perfect and unsinning obedience, and by that means stand justified, or perfectly righteous before God? The dreadful consequences of the first overthrow of Adam, are strongly seen in *Cain*, his first-born, and in the great wickedness of men, when “*all the earth was corrupt before God; and the imagination of man’s heart was evil from his youth.*” When the deluge swept away all flesh, with only *Noah* found perfect, and his family. Supposing, mankind had a full and absolute power of doing the Will of God, how great and rapid must have been the growth of all sins to have drawn down such a general destruction of the race of Adam? If you maintain the strength and ability of man, you expose him more to the Justice of God; and you leave less room for his Mercy to interpose. *Lucifer’s* fall was attended with more aggravated sins of pride and ingratitude, because he fell from glory and perfection of the highest nature for a created being, as it is recorded by *Isaiah*, ch. xiv. and by *Ezekiel*, ch. xxviii. where he is styled, the *Sum full of wisdom, and perfect in beauty*;—the *anointed covering cherub* in *Eden*. While man, being born in *sin*, and under the loss of great glory, has mercy extended to him; which most divines think, absolutely denied to the other *fallen prince* and *his angels*.

Besides the deep corruption, ignorance, and weakness of man, by the loss of original powers, moral and physical, recorded through all sacred writ; when after the flood, the destruction of *Sodom* and *Gomorrha*, and the Election of *Abraham* from among all nations, the Law was set up, not to shew man his ability to perform the Will of God, but to prove the contrary; hence *David* says, “If thou, Lord, should’st mark iniquity, who shall stand?” *St. Paul*, who knew the design of the Law in

an especial manner, says, "We have proved, that Jews and Gentiles (all the world) are under *sin*, as it is written, "There is none righteous, no, not one;" that "every mouth may be stopped, and all the world may become guilty before God;" and in verse 23. "There is no difference, for all have sinned, and are deprived of the glory of God." Again, "By the Law is the knowledge of sin," not the power of subduing it; for he saith, "The Law entered that the offence might abound;" and again, "that sin might appear *sin*, working death in me by that, which is good, that Sin by the commandment might become exceeding sinful." And again, "As many as are under the works of the Law, are under the curse; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them."—"Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified." Psalm cxliii. 2. You, Sir, approve the most literal sense of words; and can words more plainly express the utter inability of man to fulfill the Law of Moses, since the strength of sin was the reason of that law?

Secondly. The whole intent of the Apostle, in the Epistle to the Romans, is, to prove all men under Sin, that the Grace of God in Jesus CHRIST might appear with greater force, and be accepted by sinners under death, (which is the curse or penalty of *sin*) with deeper gratitude and love. I shall not here contend, whether the most plain and obvious sense is most agreeable to Reason, as you make this the touchstone, or test in interpreting Scripture; but every one must be forced to acknowledge, that it is the direct and explicit meaning of the Apostle. Indeed this Epistle has proved a gordian knot in Divinity; and Dr. Taylor of Norwich, who commented on it, was obliged to have recourse to bold decisions,

sions, and not Explanations; because *original Sin*, the cause of Death, and the Election of some to greater glory, and the Reprobation of others from that glory, could not be reconciled to his Reason; and because *self-righteousness* and *self-Justification*, the *citadel* of proud corrupt, ignorant and sinful man, was levelled to the dust, and the Lord was and is exalted only in his attribute of Mercy.

On this foundation, I will examine your Texts in the first and in the Illustrations subsequent to it. Your first texts, p. 6. from Ezek. xxxiii. 11, and Isai. i. 16. are made to persons under *Revelation*, and all its attendant assistances. The question in Divinity is, Whether men, by the mere, unassisted powers of Nature, as they are born into this world, can perform the will of God? It is not, what man can do, aided by the Grace and Spirit of God. Hence you do not distinguish between the two states; and yet cite texts under the light of Revelation, to prove men capable of fulfilling the will of God, in a state of *pure Nature*. Yet even Education, Discipline, Law, Example, Rewards, and Punishments, prove the greatness of man's Inability, as much as Hospitals, Diseases, and penal Sanctions, prove the Weakness, the Corruption and Wickedness of the heart of man.

I shall not concern myself in what manner many Christian Divines represent the conduct of God; for they have indeed filled the world with gross and horrible misconceptions, both in the *supra*, and *sub-lapsarian* Schemes. It shall be my task to support Scripture; and therefore your texts, that "God hath no pleasure in the death of a Sinner, but rather that he would turn from his way and live;" Ezek. xxx. 11. yea, "who would have all men to be saved;" 1 Tim. ii. 4. are foreign to the true Question, as considered by Divines; which is not, what men

men can do by the assistance of the Spirit of God, and every Grace of Revelation; but whether they can, in and from themselves, perform the divine will? When the Apostle Paul said, "I find a *Law* in my *members*, warring against the *Law* of the *mind*, and bringing me into captivity to the *Law* of *Sin*, which is in my *members*."—What volumes has not this chapter filled? when, either way conceived, respecting man in a state of Grace or Regeneration, called *Spirit*; or under a state of Nature, called *Flesh*, it will conclude against any power in man, to fulfill the will of God. The Apostle tells us, "he was *sold* unto *Sin*, and could not do what he wished to do:" Rom. vii. 7—24. If this be intended of a state of Nature, what more deplorable description can be given, than is here exhibited? If it signify the remains and strength of sin, even in the regenerate, (as most contend for this sense,) the case is still stronger against that ability of man you contend for.

In page 7. you say, "The Invitation of the Gospel runs in different Terms: it is, Repent and bring forth fruits meet for repentance." Matt. iii. 8; "Repent, and be converted, that your sins may be blotted out." Acts, iii. 19. and none are invited to come to Christ, but those who "labour, and are heavy-laden; nor can they find rest for their souls, till they have actually learned of him to be meek and lowly in heart." Matt. xi. 28. I will oppose text to text on the opposite side, and then examine the force of your reasoning on those adduced by you.—
 "No man can come unto me, except the father who sent me, draw him; No man can come unto me, except it were given unto him of my father." John vi. 44, 45, 65. "Without me ye can do nothing." John iii. 4, 5.
 "Unto every one of us is given grace, according to the measure of the Gift of CHRIST," Ephes. iv. 7. "Work out

out your salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good pleasure." Phil. ii. 12, 13. "I can do all things through Christ, who strengtheneth me." Phil. iv. 13. It will be confessed, that these passages as much destroy man's natural ability to do the will of God, as they ascribe it to the gift of a power, grace, or spirit from above, which alone enables him to fulfill his Will, and obey his Laws.

2dly. Your Texts are applied to persons under Revelation, and in covenant with God, consequently under the influence and operation of all the means of Grace; of which the law of *Moses* was the *public and national witness* in figures, pointing the mind to the Truth above. And that the *heavy laden only* come to Christ, is a confirmation, that they come to receive strength, and as sick to a physician, or the naked to be clothed. It must be a *Sense* of *misery* from sin and inability, to fear, and love, and serve God, as they ought, and wish to do; that drives such to seek help from his hands, and to learn of him, what nature teaches not, but the contrary, *pride, self-will, self-Glory, and self-righteousness*; not lowliness of heart, not *self-annihilation*, and emptying themselves of all boast of works, antecedent to the grace or gift of the Spirit. What is cited from *Isai. i. 16*. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool?" You might as well have introduced a man full of putrifying sores, from the head to the soles of his feet, shewing these as marks of his health and strength, as this passage, which freely pardons great *past offences*, and treats sinners, upon conversion, with the same love and kindness, as if they had not offended before. It shews indeed the *magnificence* of *divine mercy*, not their own power: it shews that
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GOD can convert sinners, and then bleſs them with new, and unexpected gifts in CHRIST, as the Father in the parable clothed his ſon, the returning prodigal, with the beſt robe, and put a ring on his finger:—Glorious image of the *bowels* of the *True Father* of all Fathers! p. 8. What ſect never preaches to ſinners I know not. p. 8. It muſt be certainly much to blame, whatever ſenſe of *predeſtination* it may have embraced, becauſe Scripture, I grant, ſpeaks *generally* in numberleſs paſſages, and *particularly* only in a few, compared with the other; and no one can tell, who are the predeſtined, even in the *excluſive* ſenſe of Calvin. You aſſert, that “To call ſinners to Repentance, was the chief End of CHRIST’s coming into the world.” Matt. ix. 13. One great End of CHRIST’s coming was to preach the terms of Reconciliation; but not the chief; which St. Paul tells us, was to redeem us (believers) from all iniquity, and purify unto himſelf a *peculiar people, zealous of good works*. Tit. ii. 10. Eph. ii. 10. v. 2. Gal. i. 4. & ii. 20.—Secondly, To bring *Life and Immortality* to light.—Thirdly, To ſhew the *Blood of the everlaſting Covenant*, (meaning the *Ages*,) which is to waſh away, and purify the *ſins of a thouſand generations*, by that Holy Spirit, or *meek fire* in that Blood, as it was ſhewn openly at PENTECOST.—And, laſtly, To ſhew the Extent of that Redemption, by this moſt precious Blood, which is ſhed for the *few*, and for the *many*.—There is not room here to enlarge on many other ſubordinate ends, to which the appearance of this moſt exalted Perſon ſerved. [*They may be ſeen in my Daily Service of the Temple*. p. 57.]

It is but too true, that Acceptance with GOD, without any efforts of our own, done in a moment, or in a very ſhort ſpace of time, is ſure to be a *popular doctrine*. Popular preachers, the great deceivers of this age, have

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imitated.

imitated *Mabomet's* policy of going to the Mountain, as the Mountain would not come to him. They have brought the Gospel to the spirit, temper, and fashion of the world; since the world will not come to the spirit, life, and the *daily cross* of Christ, and the *daily death*, which leads to a *new life*. And you, Sir, with all your rationality, would appear a strange preacher, were you to propose the pure terms of the Gospel, as the pious and excellent Dr. *Harley* has summed them up, (*in Proposition 92. vol. ii. pages 405, 406, 407.*) your hearers would pronounce you a preacher fit for the Fathers of the desert, or for the cloistered retreats of Popery, and quite unqualified for the *theatrical oratory* of the present polite age, which demands a Gentleman's and Lady's religion; and in the same spirit of pride, and total ignorance of Christ and his Cross, look out for a heaven prepared for such titles as the Herald's-Office has annexed to the *blood of sin, death, and corruption*. Your author says, The reason for the small number of the Elect, the thing here typified, appears from the conditions: What they are, you know perfectly well, as you are a master of the sentiments of that great physician and divine; and very great he must be allowed by all spiritual hearts: Other scholars may read him for amusement only, some perhaps for ridicule; for his thoughts are not of this world, and therefore the world, with all her polished sons of the *Belles Lettres*, are most likely to despise this pearl of a writer. True Religion, you justly observe, consists in a change of heart, affections, and habits; which can only be brought about by serious resolution, and vigorous and constant exertion of our powers. It flatters human pride, and the *supposed dignity* of it, under its *great ruin*, to speak as if our solitary and unassisted endeavours could place us in a state of grace and
favour

favour with God, when it seems safer, and more scriptural, to think, that our powers are more *passive* than *active*, and operated upon *continually*, when we resign up our hearts, to have *new* sensations, *new* affections, and *new* habits of goodness, faith, and prayer, impressed on them by the Holy Spirit from above. The apostles speak differently; and indeed the only true use of all finite intellects must be the free surrender of all their powers to be acted upon, and guided by infinite Wisdom. Had *Lucifer* and *Adam* been thus subject, they had enjoyed the highest activity, even the incessant agency of the infinite power and goodness of their Creator: Neither of them had lost their first glory and image of God. For as the eye is as full of light, though it be only passive to the reception and imbibition of the sun, as if it possessed the very source of light in itself, so would the minds of all intellectual beings be more full of all activities and motions, powers and life, by being vessels *passive* to the *in-dwelling Spirit of Deity*, than if they were sources of these to themselves; for then finite only fill finite; on the contrary, INFINITE transcends all idea of inferior agency, beyond any possible comparison. If this be thought *Pietism*, or *Quietism*, or any other name of reproach, at this day; it is that of the *Seraphim* and *Cherubim* about the Throne of the Most HIGH, and it must be most happy for us to be continually drawing nearer this blissful station, and glorified life.

The familiar Illustrations, in support of the power of man, to do the will of God, shall be considered in a future letter. I am, Sir,

Your well-wisher,

Hackney, Dec. 6. 1774.

PHILADELPHIA.

LETTER III. *Continued.*

To Dr. J. PRIESTLY.

Rev. Sir,

YOU say, that the sacred writers consider all mankind, as naturally possessed of sufficient power to do what God requires of them. There can be no assertion more contrary to the express letter of Scripture; and it is one design of Sacred Writ to shew all men under the dominion of sin and guilt, that they may love God, and his CHRIST the more for the free grace and pardon of sins, and for the new Spirit of Life and Immortality imparted to them. What can be plainer to this point, than the whole scope of St. Paul, which is to prove Jew and Gentile, both under sin, that no flesh can be justified before God, by the works of the Law? "In thy sight shall no man living be justified." "Not to him that *worketh*, but to him, who *believeth* on him that *justifieth* the ungodly, Rom. iii. 20. is faith *reckon'd* for Justification." Rom. iv. 5. "By the works of the Law shall *no flesh* be justified." Gal. ii. 16. What! could not the Law delivered by Moses, do as much for the Jew, as the law of Nature written in the hearts of the Gentiles, could do for them? The Apostle intends to convict them both, of inability to be righteous before God, but by the gift of the Spirit, received by faith in Jesus Christ, and therefore called grace, a gift, a free gift, even to Sinners; both as considered in Adam, in whom Sin began, as well as by personal offences; the fruit of that sin dwelling in them, or in *their flesh*; which in the Apostle's Language is the Sin, as it was under Moses, shewn to be the *Curse*, or the wages of the sin

Sin committed by the *first Father* of our Nature. "As many as are under the works of the Law, are under the Curse; for it is written, cursed is every one that continueth not in all things, which are written in the Book of the Law to do them:" But that *no man* is justified by the Law in the sight of God, is evident; "For the *just* shall live by *faith*." The sense of the Apostle is, that there are not two ways of being righteous or justified before God, but one only way, that by faith. Now the Gospel was never offered to the *righteous*, (for "there is none righteous, no, not one") but to sinners; and the *Blood* and *Spirit* of Christ, (*his Baptism of fire*) is to wash and purge away *sin*. Gal. iii. 10, 11. Again, he saith, "What then are we *better* than they? no, in no wise: for we have before proved, that both Jews and Gentiles are *all* under Sin:" Rom. iii. 9. He then produces Scripture, declaring this *universal* Sinfulness: and the end and intention of this Testimony against mankind, is, "that *every mouth* may be stopped, and *all the world* may become *guilty* before God." How then can you say, that Scripture considers mankind as naturally possessed of sufficient power to do the Will of God; when it is as clear as the day, that it concludes them all under sin, both as descendants from *Adam*, and in their own individual personal character? "There is not one that doeth good, no, not one," meaning, by Nature; and that all goodness is from the gift of the Spirit, which faith receives from the promise of God, and his mercy in such a gift. Hence all your texts from the first chapter, conclude no more than this; that, notwithstanding the Gentiles knew sin, they could not resist it; or as he expresses it in another place, "We cannot do the things we would: the Law entered, that the offence might abound," and prove itself more clearly to the eye and conviction of the offenders under the Law.

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This is the clear sense of the passage from what follows:
 "Shall we continue in sin, that grace may abound?"
 Rom. vi. 1. Which is very naturally asked and answered
 by the apostle, upon the ground of the sense assigned: for,
 "where Sin abounded, grace did much more abound."
 Rom. v. 20. If so, says the sinner, shall we not con-
 tinue in sin, that grace may abound? For, if the grace
 was made more abundant and glorious, by the greatness
 and multitude of offences passed over, the argument might
 be, that we should sin, in order to give God the means
 of displaying greater mercy in pardoning. This, how-
 ever, the apostle obviates, by telling them, that the Spi-
 rit was given to subdue and kill *sin* in the *flesh*. He did
 not deny this truth, that where much is forgiven to sin-
 ners, they will love much; but he prevented that evil
 root of Antinomianism, which was long before the pre-
 sent mode of it, "the more *sin*, the more *grace*:" which,
 whatever it may be, before we enter into a new cove-
 nant, and know our Master's will, is sure to have many
stripes, that is, a severer castigation and punishment for
 thus abusing the grace of God to greater licentiousness
 and contumacy in sinning. Luke xii. 47, 48. And if
 this be not the true meaning of the Apostle, he must
 reason in one place, to destroy his own arguments in ano-
 ther; he must write the first chapter of the Romans, to
 contradict almost all the remainder of that instructive
 epistle?

In p. 2. you consider passages as not proving what they
 are brought to prove; that man cannot do the will of
 God, without the *superadded* operation of *special* Grace
 to remedy his natural inability: by which, you think there
 is no necessity for such assistance.—"But the *natural* man
 receiveth not the things of the spirit of God, for they are
foolishness unto him, neither can he *know* them, because
 they

they are *spiritually* discerned." 1. Cor. ii. 14. As you have confessed a preference to the literal sense, how can you affirm that *natural*, properly signifies *animal* or *sensual*? it literally signifies *SOULISH*; and it is certain the substantive signifies the *Soul*, and is applied to beasts and men, both in the Hebrew text, and in the Greek Version. Some men have from the text, and other similar passages, endeavoured to prove, that men by sin became mortal*, both in *soul* and *body*. The *soulish* man is distinguished from the spiritual man, who has the *Πνευμα*, (the spirit called *Ruach* by the Jews) as superior to the soul or *Nephesh*. And can you say, that the *new Spirit*, the Gift of GOD through CHRIST (to us the fountain of this higher and more abundant seed or beginning of life,) is not the very substance of the Gospel? And will *You*, who know so much of the subtile and invisible powers of the physical World, make any doubt as to the co-existence of two, three, or ten principles, each involving the other in one person, when the powers of man, even under the fall, and *Loss* of the Image†, or *Glory* of GOD, are so refined and compounded?—You say, *animal*, better expresses the Apostle's meaning than *natural*: I think the contrary, and *Jude* himself, gives the direct sense, when he says in the text cited by you, ver. 19. "These are they, who separate themselves, sensual, (*soulish*) having not the Spirit;" they are those who have not received the Spirit, the *Seed of God*, and therefore stand under the power of the *soulish* man, who seeks only earthly things, having not faith to receive the Spirit. St. Paul bids us serve GOD with Spirit, Soul and Body; because the Spirit is that heavenly principle, *new-born* by *faith*, which rules

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* *Henry Dodwell* on the Soul's Mortality.

† *Lord Barrington's Essay* on the *Scheebinah*, in his works.

and clothes the lower powers, (the expression ever used by the Jews in their account of the Spirit :) But Jude says, "they had not the Spirit," and their evil works and lives proved the want of it. Surely this is more natural to the subject, and more suitable to the Christian faith; and bears agreement with the radical sense of Atonement, properly to cover over what was naked and solitary without this clothing. And does not St. Paul speak after the ancient Jewish Writers†, — "I desire to be clothed upon with the House eternal from the Heavens?"

You affirm, that your translation, *sensual* man, is perfectly consonant to what he says to the Romans. Chap. viii. 7. "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be." — Let us see the passage more at large; "For the will of the flesh is an enemy to God? for they who are in the flesh, cannot please God: But you are not in the flesh, but in the Spirit; if the Spirit dwelleth in you." — "If any man have not the Spirit of Christ, called the quickening or Life-creating Spirit in him, 1 Cor. xv. 45. he is none of his." Now, Sir, *flesh* in the Apostle's language is called *Sin*; and this Body is called the *Body of Sin*, the *Body of death*, and the *Body of our Humiliation*, or fall, by the same writer. Are you sure, that the change of Adam from Life to Death, did not take place on his Body, when we find, that the Salvation of the Gospel is the *Redemption of our Bodies*? Rom. viii. 23. Whole tabernacle fell; which was promised to be raised up, was it Adam's Body, or was it the *Cherub* of Ezekiel? ch. xxviii. The *Tabernacle* and *Temple* were the types of that glory,

† 1 Cor. v. 1—5. Cudworth's 5th Chap. in his Intellectual System. Dr. Henry More, on this passage, in his works. — Schuetgenii Hora Heb. & Talmud. Wolfii Philol. Cune, in locum.

glory, body, or substance of glory, to be restored, as the *house* and *dwelling place* of God in man again. The Apostle spoke as the Jewish Writers had before; that this form is not the *form* of a *Son of God*, but of a *slave* under death, in the *Egypt* of this world. To which circumcision in the *inner sense* bears record, as well as the law of uncleanness in the birth of this body; and the *shame* and disgrace cast upon it by the Law and the Prophets. Lev. xii. — Now, you speak of *moral* quality, when a *physical* principle is intended. Hence you say, that the *sensual man* receiveth not the things of the Spirit of God, because they are spiritually discerned; i. e. by the sole *instructions* of the Spirit, to which he neither attends, nor submits. The Apostle, speaking of the Spirit, speaks of it, as *dwelling*, and being in man as his *house* or *temple*. Bishop Brownrigg, in his excellent Sermons, observes well, that the term *house*, is a place of *constant residence*; and so it is; but the expression is taken from the Temple, the House of God's presence, in that *cloud of glory*, which resteth now over Believers. If apostles Know, "The Spirit of glory, even the Spirit of God *resteth* over you"; and Paul says, "I rather glory in my infirmities, that the *power* of CHRIST may *rest* upon me, that is, *tabernacle*, as the cloud of glory, the *power* of CHRIST, or his *throne*, did over Israel, in the Wilderness. 1 Pet. iv. 14. 2 Cor. xii. 9. This blessed Spirit raiseth the natural man into a taste and favour, a sense or feeling of higher life, by *actual* presence; and, as Cudworth speaks, in his "Union of Christ with his Church," by *intellectual touch* and operation, investing and clothing, as a superior spirit doth, the inferior nature, to which it is married, and made a Head, or *husband*, a *coverer*, as a more spiritual light, and therefore more vital, penetrating, and delightful, naturally absorbs a less into itself. This is

called by the ancient Hebrew Church, the *Spiritual Marriage*, the mystic or *secret Union*, when the Spirit of the CREATOR* is united to the spirit of the creature.

What you mean then by the *spiritual man*, is absurd; for it is not to him, that the doctrines of the Gospel are revealed by writing, or by pen and ink, but to whomsoever God gives a portion, or participation of the Spirit, to know the Doctrines, as flowing from him. Your interpretation is, in general, very jejune, as well as the least agreeable to the Law, the language of the prophets, and the figures of the ministration in the Temple; and yet to these alone, ought every Interpreter to look, because the Gospel is only the true sense to every part; first, as accomplished in CHRIST, the *High Priest*, *Head* over all; and secondly, in Believers, his Priests, or People, chosen out of the world. When you forsake this only Key, it is no wonder, that you think, by the *spiritual man* is meant primarily the Apostles, to whom the Spirit revealed the Truths of the Gospel; and secondly those, who receive the Gospel-Truths. Give me leave to say with *Peter*, 2 Epist. i. 4. that the *spiritual man* is every believer, who is a "Partaker of a divine nature, being born again, not of corruptible seed, but incorruptible." By this Birth from above, Believers are created *true men*, in the form of Him, the *first-born* Son of the living God, who descended at Pentecost, as predicted by *Joel*, and applied by *Peter*, from Mount Zion, *his father's throne*. Though this Spirit was then given in greater measure to the heads of the new family and new generation, in a new Blood, and

* *Isai*, liv. 5. in Hebrew: "Thy Husbands are thy Creators, The LORD of HOSTS is his Name. *Hos* ii. 16. Thou shalt call me, My Husband, (*ISHI*) and shall call me no more, *Basia* (my Lord)." 1 Cor. xi. 3. "I would have you know, that the Head of every man is CHRIST; and the Head of the Woman, is Man; and the Head of CHRIST is GOD."

and in a *new Fire*. All Believers had a measure of this gift of the *Spirit of Truth* (an Hebraism for *true Spirit*;) and so must every one have to be a Priest, that is, a Christian, or a spiritual Man in the Lord.

It is probable, that the vain pretensions to the Spirit which you have seen among religious sects, and *Calvinists* in particular, the proudest sect of professors under the sun, may have disgusted you, and driven you to construe the texts, on which they build their presumptuous opinions, to a sense they will not bear. Here I can feel with you; for the Deceiver had nearly caught me thirty years past, in that snare. For as I heard greater pretensions to sanctity and spirituality, with the least mercy, or bowels of compassion to the rest of men, (all reprobates, in their eyes,) attended with little, or no signs of the fruit of the Spirit in the apostle's beautiful picture, "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance;" or any of the Fruits of the Spirit, more than in others of less high professions; I had nearly embraced the same sense, as you now give to those passages. However, cooler and more mature reflection taught me, that Religion is always true, most venerable and excellent, though it be the most abused of any blessing given to men.

In the explanation of the Text, "Without me, ye can do nothing*;" you destroy the letter and spirit of the words. The intention was to prove, that as the Branches can never bring forth fruit, except they are nourished from the root and the sap; so believers could work no works, except they were as truly united to Christ, the root and cause of their life,

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* John v. 5. || 1 Cor. iii. 16. "Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? Ye are the Temple of the Living GOD: Your Body is the Temple of the Holy Spirit:" in other words, the cleansing Blood and Fire of the true Baptizer, JESUS.

life, and the *quickenings spirit* in them, that is, in the *temple of their bodies*. Is a physical, real union with Christ, an absurdity? Is it not the very Letter, as well as Spirit of sacred writ? And where are any effects wrought without their Cause being present, though unseen by us? How many agents are invisible to our gross senses, in the natural world, which are ever operating their *bidden* energies on all creation? and the subtlest, that are *visible* or *sensible*, such as light, air, sounds and odours, are they not, many at least, the passive instruments of superior powers, though active with regard to our elementary body, and general system? You leave the spiritual world, a vacuum: you divest it of its *spiritual Sun*, and all his more glorious operations, as the antitype to the visible Sun of our grosser heavens. You take away the Fire of the altar, the seven Lamps, and the Cloud of Incense in the Temple; and then say, Is not *Moses* a more perfect pattern and figure of the Christian Dispensation? Whatever power man may have to believe, without the special drawing of the Father, and to come to CHRIST, which Scripture allows not; yet the disciples did not chuse him, but were chosen out of the world; and therefore were prepared and fitted for *vessels of honour*, of a peculiar glory above vessels of dishonour; To such alone he may now speak; for he did not pray for the world.—In chap. xvii*. whatever reason he might have for thus *excluding* † the generality from the participation of the GLORY he had received from the Father, and had then

* John xvii. 5. "O Father, glorify thou me with thine own Self, with the glory I had with thee before the World was." Verse 22. "The glory which thou gavest me, I have given them, that they may be ONE, even as we are ONE."

† The End and Design of separating a *peculiar* Lot from *Jews and Gentiles*, for the blessing of *all men*, is shewn in the *Mysteries of the First-born and First-fruits* published by me in 1763.—No answer has been, that I know of, given to it.

then given to his *chosen* disciples.—Philip. ii. 13. “For it is God that worketh in you, both to *will* and to *do*, of his *good pleasure*.” This energy, or operation of God, you say, seems to be the energy of instruction and persuasion. Did you think, there might be a different sense, that you cautiously use the word *seems*? I do not doubt the power of motives from the Love and Good-will of God; but the apostle was a Jew, and used the language of the Law, as the Prophets did before. The types were a language and speech, in elements, persons and things: the apostle had the Law and its service in view perpetually. He supposed, that Believers, as Temples and Houses of God and his Spirit to dwell in, had ever the *true glories* corresponding to the *figures* of the Law, *present* and *operative* in them. You might say, that when CHRIST spoke of the Baptism of *Fire*, even the Holy Spirit, in the *Dove* or *Love-flame*, he meant no more than the *energy* of *instruction* and *persuasion*. Remember, there is *only one* and the *same baptism* of *fire*, or the Holy Spirit, which can purge us from sin. This Spirit of *Truth*, of *Grace*, and of *Promise*, (Hebraisms for true, gracious, and promised) is that of the *Living GOD*, *dwelling* in us, and teaching us to pray, and to make intercessions with groans unutterable*, or speechless. And it is the reverence and fear due to this internal and continual Purifier, the apostle bids us regard, as doing that in *living Temples*, which the Flesh and Blood of the Lamb, the perpetual Fire, the Laver, and Cloud of Incense on the golden Altar, performed, as the *visible* testimony in *outward* things, of a superior priesthood and High Priest in heaven. The apostle calls one, the

* The excellent Dr. RUST, Bishop of Down, has forcibly and beautifully explained this Text, in his Work called, *Lux Orientalis*; and so has a Second, like to him, Dr. HENRY MORE, in his Comment on Romans, viii. 26.

the Ministration of *death* and *condemnation*, where the *flesh* of *sins* and *trespass-offerings*, was devoured by the *fire* of the *Lamb*; and the other he calls, the ministration of *Justification*, exceeding in glory. You have, however, extinguished the force and dignity of the Law and Gospel, in one *death* of a *cold*, sober rationality, as you suppose, and have left us a system of Ethics only, (which was given at the end of four thousand years) for the *whole Gospel*, and the evangelical *Temple* of *that Lamb* of *God*, that washes us from all our *Sins* by the *perpetual*, *invisible* sprinkling of his precious *Blood*, and by the *eternal*, and *internal fire*, that burns only to consume the filthiness of *flesh* and *spirit*.

I grant that you will have a thousand to adopt your sentiments, because they are familiar, and easy, and excuse man from an everlasting dependence on the *Son* and *Spirit* of *God*, for one who will embrace mine; because it humbles man's *pride*, and boweth his haughtiness to the dust, and saveth him only by that inestimable *mercy*, in the hands of a *mediator*, provided from the first ruin of our *Nature* divided, and cut asunder † in *Adam*. It is easier, however, to make Religion stoop and bend to the gross and heavy hearts of men, than to raise and exalt the mind to the sublime and glorious powers of *that Mystery*, *God* manifested in the *flesh*, in our *flesh*, and in his *new Tabernacle* of *that flesh* §, which will never be consumed, but stand blessed in the *white Garment* of his *everlasting Light*, clothing it with glory for ever.

You

* In "The *Daily Service*, or Ministry of the Temple, I have shewn the Gospel, or *Good Tidings*, in the Six Branches of that *Œconomy*, published in the Year 1766. Price 6s. 8vo.

† Genesis i. 27.—Chap. v. 1, 2.

§ The whole sixth chapter of John explains in the Spiritual sense, the *flesh* and *blood*, the meat and drink-offering of the Law, as being the continual Feast and Table of the *Lord's* Palace for the

You have no objection to the doctrine of *divine Influence* upon certain occasions, provided it depends upon previous dispositions. The Gospel seems to be nothing, but a public record of *divine Influence*, upon all religious occasions, even to *enable us to pray*, and call God, *Abba, father*. I judge not you, nor any man, but I think, I know when I pray with *my own Spirit*, and understanding, and when with the *Spirit of CHRIST*, as I feel, when I am hot, or cold, hungry and thirsty. And here, believe me, I have no regard for the extemporaneous effusions of public preaching and praying; which are as much prepared, as written sermons and printed prayers: I mean prayers issuing only from the heart and Spirit, in no words of men, but such as it knows and feels suited to its *immediate* state; whether of *mourning* or *joy*; of *light* or *darkness*, in the *inner man*. St. Paul's extraordinary conversion, I grant, cannot be drawn into a general case for all men; yet that great man, Sadler, in his *OLBIA*, (a Book full of Divine Knowledge,) has proved the Grace of God to *this chief of Sinners*, to be a *pledge* of mercy to the whole *Jewish* people, and even to the Gentiles yet afar off, in the time appointed for the fuller promulgation of that Grace declared in Rom. xi. 30—34. 1 Tim. iv. 10.

In citing Eph. ii. 8. had you brought the 9th verse, the conclusion is immediately against you: "By Grace we shall be saved through faith; and that not of yourselves; it is the Gift of God: not of works, least any man should boast." And if that does not refer to Faith, it is of no moment. The apostle tells us, that Salvation is a Grace, and a Gift, the free Gift of the *Spirit*, promised and

first-born only: It has no relation to the death of Christ, or Supper of the Lord, as now and then partaken, but continually ready for those, who *hunger and thirst* for righteousness, or Justification, under the Gospel-dispensation.

and visibly poured forth at Pentecost, on the ^{tenth} fiftieth day after our Lord's ascension to his throne of Glory, on Mount Zion in Heaven.

In page 5. Your Interpretation of the prophet *Ezekiel*, xxxvi. 25, 26, 27. is another great misconception of prophetic language and imagery, from beginning to the end of the chapter. You apply it to the wonderful change from Idolatry: "a new heart and new Spirit, and his Spirit within them to walk in his Statutes, and in his Judgments;" is confined to that *one point*; when all the prophets complain of the exceeding sinfulness of this people, to the last chapter of *Malachi*: And, when God had more forsaken this people, than before the Captivity, and left them to be ruled over by Gentile princes, and people, to the last destruction of their state and polity, under *Vespasian* and *Adrian*.—If it be not a general promise to mankind, it is to all *believers*, the *Israel* of *Abraham's* faith, to have a new heart and a new Spirit put into them; and clean water from the Rock of Salvation, smitten by the hand of *Moses*, the law of wrath, or *ministration* of death on the cross, finished by Christ as the *Sin-offering* for the whole world; and though you may exclaim, *Mystic* explanation, or absurdity! I would sooner trust to that heavenly WATER and Blood, from the bruised Body of JESUS CHRIST, and to its internal efficacy, and continual, though secret operation on my Soul and Spirit, than to all the familiar Interpreters of *beh* writ, and all their moral works too, who destroy the *Letter* and Spirit of the new covenant, and leave us a *ministration* of moral precepts only, to supply the place of the *ministration*.

§ 2 Cor. iii. This whole Chapter exhibits the most beautiful and striking Contrast between the two Ministrations of the Law, and the Gospel. When the apostle undervalues the *Letter*, even of the *New Testament*, it seems a great degree of rashness to depreciate the Spirit, or spiritual sense; which all despisers of *Mysteries* necessarily do.

stration of Righteousness to exceed in Glory. You exclaim against ACCOMMODATING, p. 7, Scripture passages; but your Liberty seems much bolder in sinking the *Dignity of all the means of Salvation* into mere acts of morality, independent of the *holy Spirit*, and of the *Blood of the Everlasting Covenant*, of which you seem altogether ignorant, and so is every one who embraces the same opinions as you have done, even beyond the line of *Socinus*. The prophets are all *mystic* preachers of the Gospel, or good tidings: they have one lip, or tongue, and *one Temple*, with all its *figurative magnificence* to prophesy from; and if you object to *mystic language*, read *Joel* through, and according to the *Letter*, you will understand nothing but *Destruction*, wrath, and condemnation; so true is it what *Paul* says, "who hath made us able ministers of the new Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life." In this prophecy of *Ezekiel*, xxxvi. 25. there is a *double sense* of prophecy, according to your pious preceptor, *Hartley*; and according to *Bacon*, God speaks to all ages, sexes, and states: *Paul* says, "We speak the *Wisdom of God* in a *mystery*, (in a reserved way) among them that are *perfect*. — But who can receive strong meat, and who can receive only milk, must be known by the doctrines, which try the spirits and understandings of Believers, or the apostle reasons absurdly, when he says, "Strong meat belongs unto them that are of full age, to those who by habit have their senses exercised to discern good and evil." Heb. v. 12, 13, 14. Again: "I have fed you with *milk*, and not with *meat*: for hitherto ye were not able, neither yet are ye able. I could not speak unto you as unto *spiritual*, but as *carnal*, as unto *Babes* in CHRIST." 1 Cor. iii. 1, 2. "Every one that useth *milk*, is unskilful in the word of Justification, for he is a *Babe*."

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I cannot conclude this Letter in a better way, than with an aphorism of that judicious, and candid preacher, Dr. WHICHCOTE*. "It is not to no purpose to speak things that are not presently understood. Seed, though it lies in the ground awhile, is not lost or thrown away; but will bring forth fruit. If you confine your teacher, you hinder your learning: if you limit his discourses to your present apprehensions, how shall he raise your understanding? if he accommodates all things to your present weakness; you will never be wiser than you now are; you will be always in swaddling clothes."

I am, Sir,

Your humble servant,

PHILADELPHOS.

LETTER IV.

To Dr. J. PRIESTLY.

On his third Subject, of ORIGINAL SIN.

Rev. Sir,

YOUR chief advantage seems to lie, not in reconciling scripture to scripture, but in fighting the errors of Divines against each other. It is certainly true what you doubt, p. 9, that Adam was the representative of all mankind, as well as the head and cause. The Apostle shews this point in the fullest manner in Rom. v. where the second Adam is exhibited in the strongest contrast to the first, yet as a universal head and cause of righteousness and

* The favourite preacher of Lord Shaftesbury, Author of "The CHARACTERISTICS." who published a volume of his Sermons, and wrote a most excellent preface to it.

and life, as the other had been of *sin* and *death*. But it is not true, nor is it ever said, that sin being an * infinite offence against an infinite God, had incurred an infinite punishment: yet the loss of a happy life in Paradise may be called an infinite loss, *pæna damni*, which was the penalty of the first sin. This you will say was vastly different from suffering endless torments in Hell, a doctrine that sprung up in † Austin's gross ignorance of Moses and Jesus Christ; and which had never been heard before his day, as may be seen by innumerable testimonies of the fathers preceding him, collected in Campbell's Middle State||. From him, who plunged the Gospel in Pagan doctrine, it has run down for thirteen centuries, gathering horror and falshood from Aristotle's philosophy, the parent of scholastic divinity, and all its absurdities and impieties. I maintain against you, that by this one offence Adam and all his posterity lost moral rectitude and natural glory; and to restore him, the *seed* of the woman, Rev. xii. 5. Dan. vii. 13. was provided and then engrafted, as the principle of new life and power, though the *mystery*, the secret of his person and glory, was not so known in the ages past, till he appeared in a body prepared to bring him to manifestation. Rom. xv. 25. Eph. iii. 5. The pre-existence of this one son separated, and made the Angel of

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* This doctrine is fully confuted by that great Reasoner, *Episcopius*, in his *Quæst. Theolog.*

† This Church Monarch is justly called, "The Dragon's Mouth preaching the Gospel of the Lamb in Mysteries of the First-born," &c. p. 151. (published by me, in 1763). Who deserves that horrible character of *Durus Infantum Pater*, so much as every *Calvinist* on earth?

|| The Hon. *Archibald Campbell*'s "MIDDLE STATE," is a book worthy great notice. The Fathers of the four first Centuries had not lost the doctrine of Universal Redemption, though *Origen* had been condemned before.

the covenant, and of the || presence, is so † evident in the exode from Egypt, and from the 17th chapter of John, that it is amazing, how the Socinians should think the bringing him into the *body of our fall*, the *beginning of his existence*. As you profess their opinions, and approve the most literal and obvious sense of scripture, Why is the WORD called by John, the *only-begotten* of the *Father*, when JESUS CHRIST is called by Matthew, the *First-born*? The doctrine of three manifestations of the Messiah, according to the types of *Abraham*, *Isaac*, and *Jacob*, was not quite lost in the days of Irenæus, though it was vanishing apace, and preserved only by those generally called § Heretics, though the truth was mostly with them. You make the publication of the mystery spoken of by St. Paul, to be the commencement of it, as if a redeemer and mediator could not be co-eval with the *first want* of him, because the full knowledge of his person has been reserved for the Gospel; and yet even to this day, the greatest riches of his glorious nature lie concealed from common notice. The reason of this procedure shall be shewn in the next subject of *election* and *reprobation* denied by you.

To evade the great ruin of the human race by the first transgression, you read, “The soul that sinneth, it shall die.” Ezek. xviii. 4. You presume, that this great prophet means the common death which all must die: for, if it relates to the *Second death**, a term known to the Jews before

|| *Panim, faces.*

† This point is amply proved in the excellent *Letters of Ben. Mordecai*, lately published.

§ Buddei, vol. iii. Philof. Heb. de Hæresi Valentin. These Heretics, in church estimation, preserved the last trace of that secret, which *Scheltrate*, de *Disciplina Arcani*, defends, though he could not tell what it was.

* Buxtorfi *Lex. Talm.* p. 1181. Relandi *Palæstin.* p. 353. Scœtgen. *Horæ Heb. & Talmud.* vol. 1. p. 1136.

before CHRIST's advent, and before the design of that awful death was revealed to *John*; then your remark is nothing. Prophets, Saints, even *Abraham*, *Isaac*, and *Jacob* died the *first* death. *Ezekiel* means then, that the soul that sinneth under the covenant of grace, begun with Adam, shall die the *second* death; for in any other sense it has no distinction, unless *Enoch* and *Elijah* be excepted, as they alone of any on record suffered not the first curse, passed on all men in the sentence of death. Allowing you, that God, long after Adam's sin, is calling upon men, to "cease to do evil, and to learn to do well:" this call proves the strength of evil in man; and that he, by the mercy of a Mediator, is capable of conversion and repentance. And yet, even now, how ineffectual in general is the call of God? Mankind, with the terrors of hell before one eye, and the glory of heaven before the other, behave so as to be for the most part lost and perished; since "few find the narrow way leading to life."

You confess, that we suffer by the sin of Adam; but that it is not possible that we should have sinned in him. p. 9. That the corruption of the will began in Adam; and that lust, a general term for all false desires and motions in the interior part of man, works in *all* in consequence of that first sin, is declared in Scripture by words and actions. "They are *evil* from the *womb*, and a *seed* of *evil-doers*." The purification after child-birth is not a mere legal ceremony, but a record against *flesh and blood*, as the fruit of the first transgression in us all, whether Jew or Gentile. The ancient Jews call this *Adam*, or *first man*, † *Belial*, the man of *sin*, the son of *perdition*, the *evil imagination* born with us, and also the *beast* to be
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† Schoetgen, vol. ii. Dissert. de lucta Carnis et Spiritus. Vitringæ Obf. Sac. lib. iii. cap. 8.

sacrificed. These are truths very humbling to human pride, though rarely known, and seldom reflected on.

The transmission of a body, subject to diseases and death, you allow with others; but the transmission of an evil mind, heart, and disposition, is denied, though almost all mankind have confessed and lamented it in every age.

The only apparent difference between an infant as a sinner, and a man as such, is that *only of time*, and not of *nature*. However hard this sentence reads, it is scriptural; and what is more, it is the very ground of divine

mercy and redemption. The denial of it places mankind in a situation liable to more severity and castigation. Let us put a case, nearly, if not quite parallel. Two

children are born, the one strong and healthy, the other weak and sickly. Which calls for the most tender care and attention of the parents? You would not hesitate to declare, the last. Let it then be moral and intellectual strength and health, and its contrary, instead of natural; and which deserves most compassion when erring, and most correction, when a fault is committed? You will determine instantly.

The chief force of your argument lies in this point, that sin must imply consent. The will and power of the first man, I answer, involves that of all his posterity, since no one could be more perfect than his original: and though the trial was only made in one head, it must have been the same to every individual. Our Adam appears to be the archetype of pure free will, left to its proper trial, upon knowledge of good and evil before him. The *second Adam* is *pure implicit will*†, totally resigned in simple faith, to the one good will of the father. The evil flowing from one

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† The figure of this implicit Will is seen in Abraham.—

in his revolt was death, the loss of all the divine gifts, and an extinction of life and being: the good flowing from the other in his obedience, is eternal; a fixed and immutable happiness, the free gift of God through JESUS CHRIST. Rom. v. 15, 21. This assertion will offend most systems of divinity; but happily at this day, the displeasure of divines is a *brutum fulmen*, and like old *Primus's* dart, *telum imbellis sine ictu*. This subject of the two heads of the two covenants will be more fully treated under your next subjects of Election and Reprobation.

That good and bad conduct are in their own nature personal, p. 10, is readily granted. And this will be the ground of final judgment by the law of retaliation; of eye for eye, stroke for stroke, evil for evil, as it * is so clearly denounced by Moses; and by CHRIST, in the doctrine of stripes, few and many. But if evil was to be punished without end, the practice of moral virtue and goodness would be expected as a claim from works equivalent to the reward: and this notion is utterly repugnant to a free gift of life. Besides, every one's virtue is infinitesimal, a mere nothing compared to an absolute eternity of happiness, as somewhere observed by that great man, *Hartley*. All sin and iniquity remaining will suffer the temporary justice of God, when the *lex talionis*, the wrath of the law will have its completion, that the goodness of God in the free gift of life eternal through the sole obedience of the suffering Son of the Most High, may take place in order. Not one iota will be broken: the Lord will not acquit the guilty, but punish them according to their evil deeds persisted in; tho' he will render that strange work subservient to the great end of his eternal mercy and beneficence. Hence CHRIST will abolish deaths, the first and second; and shew us that glorious

* Rev. vii. 13, 14. This is called the *Wine-press*, in Rev. xiv. 15.—20. Joel iii. 13.

glorious truth, that "as in Adam *all* died, even so in him shall all be made alive; but every man in his *own order*." None appear totally exempt from some portion of the *great tribulation*, and grinding to powder and ashes, but the *election of grace*. Nothing below the *standard of suffering and doing good for evil*, will entitle any one to a *place on a throne*; to be among the *Kings and Priests*, who are † the *first-fruits* and *first-born* unto the *Lamb*, and the sanctifiers of all others, Edomites, Moabites, Egyptians, all nations and languages, who are to be made subjects and § *servants* to this blessed ISRAEL of the MOST HIGH GOD.

Again: I agree with you, that the sin of Adam is *not imputed*; no, it is *communicated*. I feel death in my body, and the † *law of my members* warring against the *law of my mind*, not by a *nominal* imputation, but by a *real* participation. Nor would I suppose you, or any man of the least self-reflection, not to feel what all have complained of, from the first schools of philosophy; from Pythagoras, Plato, Stoics, Academics, and even Epicureans. The Apostle's sense of imputation is far different from your view of it. He declares, that the suffering obedience of one man and his righteousness shall replace *all* mankind in the possession of that happiness and glory lost by the first, without the danger of falling from it. Imputation is only used as a term to express the certainty of it, even to those who are not yet translated into the kingdom of his son, but are Gentiles *as far off*; as an estate is imputed to the heir, though he be yet a minor, and not in real possession. For what is determined in the council of God, is equally certain, though the time of its completion be not arrived. Thus Joel speaks of the effusion of the Spirit on *all flesh*, ch. ii. 28. when it was then poured out only

† Rev. xiv. 4. Heb. xii. 23. § Isai. xiv. 2. † Rom. vii. 23.

only on a few chosen as the *first-fruits*, from among *many nations*, at the evangelical *Pentecost*: yet as these stand the pledges and earnest of the larger communion of this Spirit promised to all nations, it is spoken of as then accomplished to the ends of the world. And in this place let it be observed, that the language of scripture is *not plain*, except in moral duties; but is involved in *obscure* and *dark* expressions, till God opens our minds, as he did Peter's*, to develop and unveil the mysteries of the kingdom. That the Scripture appears plain to you in this point, is no reason that it must be so to others. Divines of all sects have written large volumes on these topics, because they are not plain, but admit such different apprehensions, that they never will coincide in opinion in this world. Lutherans and Calvinists embrace and support the same sentiments on the *sin* of one man, but not on the *righteousness* of the other. Arminius, Episcopius, and Limborch adopt a different one: Socinus, Grotius, and others espouse a third. In this diversity, who is the *Pope*, or infallible judge? Each party seems certain of its cause; and as zeal free from ill-will and envy seldom accompanies religious truths, the church becomes *militant* in a *bad sense*. Opposition soon turns to reviling, persecuting, and excommunicating; while the true disciple loves his enemies, whether in a civil or religious view, as JESUS CHRIST, the *archetype* of morals and goodness to his subjects, performed acts of kindness to Samaritans as well as to Jews. We ought to be firm in what appears to be Truth; but we must renounce the letter of our Master's laws, as well as the tenor of his great example, and that magnificent display of his transcendent love on the cross, before we can dare to perse-

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* Acts ii. 17.

cute and injure, revile and condemn any one for an opinion contrary to our own. And though I confess myself to feel a warm zeal for the interpretation here given, it is, I trust, kindled at that holy fire, which will not consume the hair of any one's head.

In p. 11. of "Familiar Illustrations," you pronounce the evils attending Adam's posterity to be of a corporeal and temporal nature, that is, labour, sorrow and death. Is the expulsion from Paradise and the presence of God, no loss or evil? Are the miseries of the Mind; its blindness and errors; its train of dark passions, described by the apostle as *works of the flesh*? Gal. v. 17. are these * the original impressions, the first constitution and signature of God in man, created after his image and likeness? You represent man to be nearly the same, in all corporeal and spiritual powers, after, as before the fall. Now, it is impossible for any man to have the faintest conception of what a Son of God is, in the uncorrupt likeness and primæval image of his Creator.—2dly. You cannot tell what *physical* glory he lost, when he became naked and unclothed. All Socinians are obliged to represent Man in the low degree you do, for these reasons: 1st. Because by this means, they would avoid the testimony of the Law and the Prophets against man, now in flesh in his degradation. 2dly. They escape the necessity of Redemption by the *blood* of the *Second Adam*, which is the *sum* of the *whole Law*, and the *continual record* of the *daily ministry* at the *altars* of the *Temple*. 3dly. They make the Mosaic law and rites merely local and temporary, though the apostle calls them

* Jo. Franc. Buddei Theolog. dogm. Vol. i. 747. Menasseh Ben. Israel, de Fragilitate Humana, ex lapsu Adami, de quo divino in bono opere auxilio.

them, the *shadow* of good things to come, embracing Jew and Gentile, that is, the whole human race.

It is possible, you grant, that the body being more liable to diseases, the mind may be more feeble, and more prone to some temptations. p. 11. But upon the whole it is probable, that our condition is more favourable to virtue, than that of Adam. If divines of any party would first ascertain, what was the *image* and *likeness* of God, we might form some conception of Adam's state at his first creation: till this be done, you may lessen his fall and loss as much as you please. *Our Restoration to that image* can only inform us of the *greatness* of our degradation. The Calvinists, as well as others, lay all the stress on the offence, and not on the *change* of Adam's nature by that offence, though the Law and Gospel continue one strong and clear testimony against *flesh* and *blood*, as not bearing the original *image* of God, in respect to *natural glory*.

On Gen. vi. 5. You produce one solitary character as perfect before God, that of Noah. As you hold practical liberty, and not a philosophical one, God might as well bestow *super-abundant* grace, or that of *election* to the *spiritual primogeniture* on Noah, as he most clearly doth under the Gospel, without the least violence to his justice, or his goodness; unless favours bestowed by his sovereign will on some in a superior measure than to others, (who have no claim to life, or any blessing whatever,) can be called in question by his creatures. On a subject where all is *free-grace* from God, the separation of Noah from all mankind can be no objection, till we can prove that God has no right to make vessels of *honour*, or of *dishonour*, of greater or of less perfection, in his house or creation, his great Temple. I believe that the corruption of men was voluntary, yet a consequence of that strong propensity to evil

derived from the first sin of Adam. The destruction of those sinners by the deluge, executed at *once* that sentence which each individual was born to undergo, in succession: they suffered the wrath, or the curse: any existence afterwards depends upon the mercy and goodness of God in the second father, JESUS CHRIST. It must be granted, that the fall is more favourable to *virtue* than that of Adam, p. 11. because *this* cannot exist *without* trials and difficulties, struggles and conflicts with some evil, as the *enemy*. Happiness may exist without virtue, in this sense, but not without moral goodness. The most perfect beings are such as have no will, or propensity to evil at all, consequently have *no virtue* in *our sense*; nor even in that of the heroic virtue, so beautifully painted by Sir William Temple, or as coloured by the pencil of the noble author of the *Characteristicks*. For neither of these great writers distinguish, that virtue is *only* a *path* to happiness, but make it happiness itself. This was the capital error of the Stoics. The moral goodness of an archangel, if subjected to a perpetual and severe pain, would render him miserable, and no object of a wish to be like him. Again, "*Liberum arbitrium*, which men so boast of, as it includes *posse male agere*, is an imperfection: for such a liberty or power is not in God. To do amiss, is not power, but deficiency and deformity; and infinite power includes not in it a possibility of evil*." In a moral view, the suffering of the greatest miseries and hardships for the benefit of others, constitutes the highest scale of moral perfection, or virtue, as a ground for superior happiness by way of reward: but suffering is no part of happiness, save in the prospect and certainty of a great good as a recompense. And it was the voluntary

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* Whichcot's Aphorism, .13.

subjection of our blessed Saviour to sufferings of a singular nature for the greatest benefit of others, which raise his obedience so high*, even to the last step of moral goodness; and his disciples are rendered only so far his true followers, as they suffer for the same glorious end. But of this I shall treat more distinctly under the doctrine of Election and Reprobation.

On Job, xiv. 4. "Who can bring a *clean thing* out of an *unclean*," is no proverbial expression. Job spoke as a Jew, whether Moses wrote this book, or any other of that people. He had his eye to the law of *uncleanness* respecting *child-birth*. I am neither a Montanist, Monk, nor a Jerome, to include so much excellence in celibacy, leading mistaken people to bind a yoke about their own necks they are not able to bear. Let me cite what I wrote in the daily Service of the Temple, p. 214, 215. "Marriage is honourable, and ought to be undefiled, as it is the cause and ground of two kinds of love, most amiable in their nature, the conjugal and parental; both which are rays and shadows of the heart of God, and afford exercise to some of the noblest affections we are capable of in this life." However scripture declares, that man is unclean, and born of *bloods*, cloathed with a body of the bestial creation, to which Adam was degraded by the first sin of eating the tree (matter) of good and evil. For this end, the Law bears record against all flesh, as the *garment of sinners*, the *shame and nakedness* of us all in Adam. The ancient Jews call this birth, the *old Adam*, the *man of sin*, the *evil imagination*, and the *beast* to be destroyed by the *fire* of the altar; All these terms are easy to be explained, even to the letter; and they are used by the old prophets and the new; for apostles are only Prophets of the Spirit

* Eph. ii. 9—11. Isai. liii. 12. Heb. i. 3, 4.

to the *letter*. Therefore Job speaks not in this text of sorrows and mortality, (to which cleanness bears no agreement) but of the first sin, which brought death, by bringing flesh, *reprobated* by the record of God, from entering his temple. It is not a record to the Jew alone, but to all mankind. Psalm li. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me." This bears not the air of a proverbial expression, as you assert, nor an hyperbole†, signifying great depravity of heart, and early habits of vice. It is wrote in confirmation of the record of the law, which brings the uncleanness of our birth from bloods before our eyes, as a *second* order of existence, under death by *the sin*, emphatically meaning the *first transgression*, which brought *flesh*, and *death*, its wages: For this end * *flesh* in the New Testament, confirming the testimony of the first, is opposed to *Spirit*; the one as the curse, the other as the grace or blessing. *Flesh* is our nakedness and shame, for which cause we want to be clothed in *white raiment*, or *white cloud*§, the luminous materiality, or *body of glory*, the *hau* from *heaven*.

All the sacred writers have one view and knowledge of the Fall and Restitution: The Law was the public teacher of our degradation in our birth; in our *coat of skins*, the corporeity of the animal creation for ever thrown in our face, as the loss of the *glory* of God, or the clothing of *light*, and as our *naked state* in that great loss. What Adam was before his sin, you will *only* know when

† Episcopius says so, in Inst. Theol. l. 4. sect. 5. cap. 5.

* Jo. Franc. Buddei. Theol. Dogm. vol. 1. p. 179.

§ See Dr. More's excellent Comment on the Divine Matter, John xvi. 14. vol. 1. 504, by which, Regeneration is *physically* carried on by the heavenly Adam, our father, though he has his Father too.

when you are placed in Paradise; when CHRIST has put on you the garment of Salvation, the *fine linen* of his righteousness to clothe your nakedness, as the figure was shewn constantly in the tabernacle, ascending from the altar of gold under the law, and in the priest's garments. You will then see, how little you understood on earth, the true force of Sacred Writ, and how the doctrine of Atonement (rather of clothing) has been abused, though it be the sum of the Gospel, and the great power of the High Priest coming in clouds to his own chosen.

Your explanation of Romans, chap. v. verses 12, 13, 14. is most extraordinary. The whole is an immediate proof of *two fathers or heads*; the one, of *sin and death*; the other, of *righteousness and life*. "The * heavenly Adam explains the law of death reigning over all through *one man's* disobedience, by the law of the spirit of life in himself, reigning unto justification of life unto all men. You say, it speaks of death for *actual* sinners only. Did not Noah, Abraham, Isaac, and Jacob, die, in consequence of Adam's sin? Their faith and obedience did not exempt them from the *first curse*, called the *wrath*, or state of expulsion from Paradise. You do not remember, p. 13, that the sacred writers represent the *death of infants* as a *punishment* for Adam's sin, or their own. There was no occasion to specify their death, it being included in, "Dust thou art, and to dust thou shalt return." If children die to *punish the sins of parents*, as you speak, and children are not sinners; the *guiltless* then suffer the loss, if life be a gift worth possessing, and the *guilty* escape the damage. No one will question the right of the sovereign Donor of refusing all life from angels and archangels, unless his gracious goodness has given them a promise to the contrary; but the scripture speaks ever of death as a

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* Sabbatical Year explained by the Gospel. p. 106.

consequence of one man's disobedience, as it speaks of life, or spirit, as the reward too of one man's obedience. The time of inflicting death is in the hands of God alone: and he that sees the *seeds* of sin in the *bud* of life, only prevents the *operation* of sin, not the *cause* of it, by cutting off infants from life. The horrible doctrine of endless torments to infants probably *forced* you, as it did the Pelagians and Arminians, Episcopius, Curcellæus and Limborch, to wrest the scripture, rather than admit such a blasphemy against the God of love. But there was no occasion, as the punishment by death is the extinction of all life and sensation, according to the rigor of the first sentence. Dreadful enough is this to parental hearts, where every one, in its own grief, might say with David, "O Absalom, my son, my son, would I had died for thee, my son!" Numberless bosoms have felt all the ardor of this wish in similar circumstances, "as no affection, perhaps, equals parental; for this love, not only desires to communicate equal happiness, but if it were possible, to give even superior," as more remarked in *Mysteries of the First-born*, p. 85.

On Rom. v. 6, 7, You ask, if the case continue the same, as to be *without* strength, and yet *sinners*, since Christ died; which some writers affirm. It had been proper to have named those writers. The Apostle tells us, that believers receive the gift of the Spirit of life poured out visibly at *Pentecost*, which was the *truth*, the *grace* and *promise* to all the figures of *his presense* and *power* under the law: that it is the communion of this new Spirit that creates the *difference* between man in *nature*, and man under *grace*, and not the knowledge only of a purer system of moral duties. That it is the *peculiar* work of this spirit to write and engrave the *new laws* of the Gospel on the hearts of men

men. The false mode of interpreting scripture in a *moral* view *only*, causes Deism to triumph, and to deny the necessity of the spirit of Christ, as the power and *principle* of a new and superior life. The vain pretensions made to this spirit by so many hypocritical professors, may possibly have turned away your eyes from the plain sense of the Apostle; and this effect took place in Bishop Sherlock's sermon on this text; "For the Spirit witnesseth with our spirit, that we are the children of God." And nothing indeed is *more common* than this depth and subtilty of *Satan*, to urge the abuse of a truth to its *destruction or denial*.

Rom. vii. 7, 8. These texts were answered in my last letter. I affirm again, that a man is not changed in temper, conduct and manners, by the sounds of the word preached, but by receiving the spirit promised by that word to a faith in the Son of God who gives it. Their obedience to the Gospel is the happy consequence of that spirit, not being *quenched* or *grieved* by *continuance* in *sins*. Eph. ii. 3. "We were by nature children of wrath, even as others." The Apostle means by nature, our natural birth, as most writers observe on this text. The law, the mark for all the prophets to look at, represented man unclean from the womb, and born under death. By way of exalting the free grace of God, he says, We, Jews, were as much the children of wrath, of the sentence of death in Adam, as the Gentiles. How should it be otherwise? But being now received into the new covenant, they were reckoned *just* before God, not by *nature*, but by *grace*; by the great love and good will of God, and not by any merit of *natural* descent to boast of this election and preference to others. And the text in Gal. ii. 15. has a sense just contrary to you. We, Jews, by nature, by birth from the fathers of the first covenant, and not

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sinners of the Gentiles, with whom God had not entered into any *explicit covenant*, but suffered them to walk in their own ways and inventions; even we know, that a man is *not justified by the works of the law*, but by *faith of Jesus Christ*. You suppose, p. 17. that by *children of wrath* the apostle intends not objects of the wrath and displeasure of God, but only their *personal character*: and then you interpret children of wrath, wrathful, furious children, as children of obedience, mean obedient children. 1 Pet. i. 14.—The apostles Paul and Peter wrote Greek after the Hebrew idiom; but you are almost the only one, who sink the force of the words, and of the blessing the Jews are supposed to enjoy, by being a people in covenant with God. The sacred writer designed to move their hearts more powerfully by this consideration, that, though by nature, as born of flesh and blood, they were just as much under the wrath, or death recorded by their law for the wages of Adam's sin, as the rest of the Gentiles; yet God was pleased to give them *before* others, the blessings of the redemption by faith in CHRIST, though by nature they had no more claim than other nations; and were as justly under death, called the wrath in the New Testament, as any sinner of the Gentile world could be. Upon this ground, he urges the motives in the 4th chapter, not because they had been wrathful, furious, and malignant children, but because they had, by communion of the holy spirit, been delivered from the wrath or death; from that great and terrible evil the Gentiles yet lay under; and which John declares every man is subject to, who loves not his brother, *i. e.* all the human race, the *wrath of God abideth* on him, he is not translated from darkness into light, nor has he the *Spirit of life dwelling* in him. How much greater the blessing is of being delivered

vered from this wrath, than of being delivered from a furious temper of mind (though that is a great misery) I leave you to determine.—It is far from my desire to charge you with any evil design; yet your interpretation tends much to establish deism, as you do not write so much against the errors of men, as against the peculiar doctrines of the gospel. You may, probably, think, that morality is not preached enough: let me say in the words of my preface to the daily service of the temple, p. 10. “Morality is preached too much, as the ground and foundation, which is the fruit and effect of faith in CHRIST; and of his power and operation on the spirit of man. With more moral lectures, and eloquent declamations than were ever known in this kingdom, we are as dissolute and immoral a people, considering our light, and the advantage of revelation, as perhaps any under the sun. || *Montesquieu* finely remarks, “It is not enough to be persuaded of the truths of morality; we must be made as it were to feel them.” * The Jews taught, “that at circumcision they received a new principle from Heaven, or that a new soul descended from above, to embrace and invest them. §” The gospel shews us what that principle is, even the living Spirit, the gift of God through CHRIST; which, with the heart of Moses†, I wish you and every man to be endued with.

I am, Sir,

Your brother in our common Saviour,

PHILADELPHOS.

|| *Persian Letters*, vol. 1, p. 27.

* Sabbathical year explained by the Gospel, p. 45.

§ *Majj Synops. Theolog. Jud.* p. 171, 175.

† *Numb.* xi. 20.

LETTER V.

To Dr. J. PRIESTLY.

On ELECTION and REPROBATION.

The Fourth Subject, in his "Serious and Candid Appeal," &c.

Rev. Sir,

NOTHING is more common, than to run into extremes, in all controversy, whether civil or religious. The dreadful Doctrines built upon a misconception of these points of Election and Reprobation, fall within this observation. You "deny that there is any such Doctrine, in any sense whatever, contained in sacred writ:" This is the subject, with which I shall concern myself. I have no objection to any matter asserted in the "Serious and candid Appeal;" I concur with you in the sentiments advanced therein. Therefore your familiar Illustrations of this subject will be the ground of my Objections, and also of my endeavour to illustrate, and set it in the true view of Scripture, by which you will see the Doctrines established, and all the false and dreadful consequences of *Augustinism**, and *Calvinism*, detected and exploded.

In page 18. of your Illustrations, Rom. ix. 11. You declare

* *St. Austin*, as he is called, was the most strenuous defender of an *exclusive* Predestination; which proves his ignorance of the point, and that of the Church, in his time, when this great leader was styled, "*durus infantum pater*, the cruel father of infants." Yet he was, and is a *saint* in the *popish* Calendar. He died in the year 431.

declare, "that these verses, and the whole of this chapter relate, not to the Election of *particular* persons to eternal Life, but the *calling* of the Gentiles, in a general view, and the *rejection* of the Jews from the privileges of the Gospel." This opinion the learned Physician *Burthogge*, gave to *Locke*, as the *Mystery* of the Gospel." You prefer the literal sense to any mystic or figurative meaning; if words then were to convey to us a *design* of Election and Rejection, how could they be more explicit, than these? "The Children not being yet born, neither having done any good or evil, that the purpose of God according to Election might stand; not of works, but of *him* that *calletb*, it was said unto her, The Elder shall serve the younger, as it is written, *Jacob* have I loved, but *Esau* have I hated." *Esau* is no figure of an unbelieving Jew, nor ever represented as such: nor has the rejection of him, any regard to Jew or Gentile, but to a very different design, as the very name of *Jacob* on its change to *Israel* specified; "thy Name shall no more be called *Jacob*, but *Israel* shall be thy Name." Gen. xxxv. 10, afterwards, in Exod. iv. 22. "*Israel* is my son, my first-born." This is the Seal of the Lord on that Name. The distinction, office, work, and design of the first-born, conjointly with the first-fruits, (whose peculiar blessings and prerogatives were figured at the feast of *passover* and *pentecost*,) may be read in "The Mysteries of the First-born, and First-fruits," published by me in the year 1763. This Tract restores the key of the Gospel, lost for more than thirteen centuries, ever since the divinity of *Augustin* dogmatized in the Church, and displaced *Moses* and *Jesus Christ*; one the figure, the other the SPIRIT.; both the Servant, and the MASTER, from their Chair.

You

You assert, that the Apostle speaks not of the *final* state, or of the *persons* of *Esau* and *Jacob*, but of their *posterity*. This is absolutely a contradiction to scripture, and the design of *election* or a *pre-eminence* of a *first-born* above all other children; so that the *final* state, is fixed, that he shall never obtain the high portion of the *first-born*, that is, to be *kings* and *priests*, and *first-fruits* unto God and the Lamb. As to their *posterity*, it cannot mean them, for two reasons, 1st. because all are not *Israel*, that are called *Israel*; and 2ndly, because the posterity of both *Esau* and *Jacob*, in general, are included under blessings. Heb. xi. 20. But these are to flow through the *hands* of the *first-born*, that is, of such as shall obtain a name, and place in this *peculiar Israel*, in other words, shall sit on *thrones* and *judge* the *Nations*. Rev. vii. and xiv. 4.

Your *fourth* remark is still more foreign; it is in your judgment only with a view to *temporal* privileges and prerogatives.—How carelessly you read the Scripture, I will convince you from *Hebrews*, xi. 20. “*Isaac* by *faith* blessed *Jacob* and *Esau*, concerning *things to come*: I conceive you will not seek any subterfuge from the authority of the Apostle, who asserts, that the blessing of *Isaac*, recorded in *Genesis*, had *no* respect to any *temporal* privilege at all, but both alike to *things to come*, the † common phrase among the Jews, to distinguish the *Messiah's* superior Blessings from those of the *temporal* Covenant in *Canaan*. The *Arminians*, or *Remonstrants*, were obliged to deny the clear and most literal sense of Scripture, to avoid the strength of the Calvinists on this point, from having Scripture so expressly on their side; while the last, as well

† See Testimonies to this usual phrase, in Rhenferdi de *Saculo futuro*, and in Wolfii philolog. *Curæ Heb. & Talm.* on this passage. But it wants no Comment, but only to believe an Apostle, before *Austin*, *Calvin*, *Owen*, or any other Interpreter of Sacred Writ.

well as the *Jansenists* in the Popish Church, not knowing what the particular privileges of this *election* were; nor the kind and extensive design of it in *GOD's most gracious purpose*, drew such dreadful consequences from it, as might well make the opponents use every effort to escape the terrors of the doctrine. Had either party seen the intention of this *chosen* people, *inheritance*, *lot*, or portion of the Lord, called his *Israel*; the dispute must have terminated in a different way. The pride generated by an exclusive *Predestination*, would have been humbled; and the *Benevolence* of the *Arminians*, Remonstrants, and *Socinians* too, would have rejoiced at the happy view of this glorious appointment and immutable purpose of God in this *Elect*ion. While they who know the difference of *spirit*, and candor breathing through the writings of *Arminius*, *Episcopius*, *Curcellæus*, and *Limborch*, and likewise in those of *Socinus*, *Crellius*, *Wolzogen*, and others of that party, from that which fills the pages of *Gomarus*, *Turretin*, *Goodwin*, *Owen*, and other rigid Predestinarians, will readily ascribe a more Christian temper, and goodwill to all mankind, to the first, than to the last party. Indeed, I know no such severe, and intolerant spirit, save among the Predestinarians in general: The Mahometans, and the Papists are of this class; and Who persecute, revile, imprison, condemn, and destroy those of contrary opinions like these? The *Pharisees* were predestinarians, in a sense exclusive of all men, but Israelites; and even from them, they were *Separatists*, as more holy and pure, which the name assumed imports. At this day, Calvinists embrace the same Sentiments, and too much of the same asperity, and violence of judging, and condemning; of persecution too, though they ought to be of all others the most easy, neutral and peaceable preachers, as the *Elect* can

can never be more or less in *number*, and can never be deceived by *false prophets*, (generally understood of false interpreters and expounders of sacred Writ) or taken in any other sense whatever.

You say, p. 18. That "the whole * Body of Christians, consisting, of Jews and Gentiles, are frequently styled the *chosen* and *Elect* of God, on account of *external* privileges, as the whole Jewish Nation had been named so before, on the same account." If so, why then did God *select* the *first* that opened the womb, in preference to other Jewish children, if all the people were *equally* chosen or elect? I know this *election* to the Ministry, or pre-eminence over the rest, was only a *figure*, and the Truth must therefore be found in the Gospel. But your plain, easy and familiar sense of this election instead of preserving a harmony between the language and purpose of the Old and New Testament, in this leading character, destroys both, and effaces the sense of the *figure*, and of the *Spirit*; so that Moses and Jesus Christ, (*the two faithful witnesses*,) are rendered intricate, and totally irrecon-

* Dr. Taylor, on the Romans, had maintained this, but without a proper foundation. The whole Hebrew Nation was selected and separated from all nations; but the Election of *Grace*, or extraordinary favour, was transferred to the tribe of *Levi*, as substitutes for all the *first-born*; and the *first-born* represented the peculiar servants of the Lord at his altars. Though all the Tribes could enter the Temple, they could not offer any sacrifice, for Sin or Peace, but through the *mediation* and ministry of the Levites, substituted for all the *first-born* of the *whole people*, and not of general external privileges. The apostle speaks, and exhorts all to *run* for the *high prize* of their calling in JESUS CHRIST, and to count all things dung, to win CHRIST, that is, to be among the first-born and first-fruits. This is the Key to unlock all the difficulties and seeming contradictions respecting particular Salvation, and the connection it bears to general Salvation: both these doctrines fill up all the writings of this apostle, as more enlightened to open *this* Mystery, or reserved design of God for the Blessing of all Nations than other Disciples were.

irreconcilable on your plan. You allow, that particular persons are spoken of, as under super-natural Influence in forming *bad* as well as *good* resolutions; you instance *Pharaoh*, and *Sihon* king of *Heshbon*, and the unbelief of the Jews, p. 18. I shall make no further remarks, than that these instances have no immediate connection with *Election* or *Reprobation*, either in a general, or particular sense; for *Election* has only one design and purport, that of being the *first-born*, or what bears the same meaning, the *first-fruits* in the kingdom of CHRIST. Hence the hardening of *Pharaoh* and *his people*, in general, (for many of the *Ægyptians* were not hardened, but believed) exhibited only a *temporal* punishment, to which all mankind, even children, are subject, by the first curse, or death, the penalty or wages of the sin of Adam, Rom. v. 18, 19. 1 Cor. xv. 21. *Pharaoh* and his army suffered *less* upon the whole, than each probably might have felt in slow and lingering deaths in their own houses; while the record of the awful and divine interposition, might be of great use to a thousand times that number, in restraining and awing sin and wickedness to many subsequent ages.—Temporal judgments are not pledges of eternal judgments, for *Pharaoh* and *Ægypt* must return in the time appointed, as the Prophets declare this mercy at last. Isai. xix. 23—29. Ezek. xxix. 11, 12. It is safer to refer these transactions to the inscrutable ways of infinite Wisdom, than to justify them on grounds, which perhaps neither you, nor any one understand at all. Christian writers, and *Calvinists* in particular, (who push every judgement of God to all the rigors of an eternal implacability, and endless vengeance to his offending creatures) have built their horrible doctrines on those examples; when Scripture pronounces no such dreadful consequences, but mostly connects a future mercy to every judgment. And these

erroneous and hurtful doctrines, you might have happily combated and overthrown, without going so far as to deny doctrines so clearly founded on the obvious and repeated sense of Sacred writ: But you prove the truth of the old observation, that *Extremes beget extremes*. The excesses of Predestinarians, in the sense of exclusive Election and Reprobation, may have driven you, as they have many others, to an excess of denying the doctrine in any sense whatever. How much does Scripture language suffer in the dispute! for, if this doctrine be not true in some sense, we might question every tittle of every word on record. — Your prejudices in favour of *Socinianism* may have as much blinded your eyes, from seeing these truths in any qualified and proper sense, as the prejudices of others have done, in supporting the doctrine in a wrong sense. I am no enemy to *Socinus*; he might have been a good man, and a sufferer for his opinions, as you assert. His sufferings, whatever they were, may prove his Sincerity, but not the Truth of his doctrines. The mercy of God will reach him in the Blood of his Son, the ransom for *all men*, in the dispensation of the *fulness of times*, if he was a wicked man; so speaks Ezekiel of sinful Jews. chap. xxxvi. 31, 32. For as the mercy of God will reach the Jews, and Gentiles, left in unbelief and sins, according to *Paul*, Rom. xi. 32. (whom I believe before all councils) in the time appointed; the Jews, I repeat, who have rejected CHRIST altogether, for near eighteen centuries; so it must much more with mercy embrace those, who have acknowledged him as the King, Priest, and Prophet promised, though under misconceptions and misapprehensions, both of his divine Nature, and divine office; for no *Socinian* has the least idea of the necessity of his Blood to cleanse them, or of the *Holy Spirit*, the eternal Light, or heavenly Fire, to baptize
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and salt his sacrifices, as the Law held forth the power and office of the Lamb under that figurative œconomy continually. But as this part will recur, under the doctrine of Atonement, I will say no more of this at present.

I will conclude this subject by the Five heads, under which I have drawn all the doctrine of Election and Reprobation, in “The Myſteries of the *First-born* and *First-fruits*,” published by me, 1763. 1. That there is a Lot of the LORD, an *Election of Grace*, conſiſting of thoſe characters, ſhewn in the caſe of *Jacob* and *Eſau*; but that inſtead of excluding others, it will include them under the bleſſings of this peculiar lot and inheritance of the Lord; the *heirs* of GOD, and *joint-heirs* with CHRIST, if ſo be we ſuffer with him, that we may be alſo *glorified* together. Rom. viii. 15—17.

2dly, This number is fore-decreed, and definite, making only the One hundred and forty-four thouſand ſealed with the Seal of the *Living GOD*, out of all the tribes of the Jews, and all the choſen of the Gentiles, conſtituting in union, the *proper* or *peculiar* ISRAEL, as the apoſtle has ſo largely and fully opened this great Council of Grace and Mercy to all men, through this Election, in the whole Eleventh chapter to the *Romans*. Theſe are the *Kings of Nations* and *Peoples*, promiſed to *Abraham* and *Sarah*, in Gen. xvii. 6, 16. and renewed to *Jacob* in Gen. xxxv. 11. in theſe intereſting words: “a *Nation*, and a *Congregation of Nations* ſhall be from thee; and *Kings* ſhall come out of thy Loins.”

3dly, That the *first-born* and *first-fruits* imply the Neceſſity of the *latter-born*, and *latter-fruits*.

4thly, That they will be the happy inſtruments and bleſſed miniſters, to convey *Salvation* to all other men, as

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Priests and Kings of the Most High God, Jesus Christ being the Chief-Priest, and Chief-King, over all this Congregation, or Assembly of the first-born.

5thly, That this Election of Grace respecting a first-born, (which has created so much Spiritual Pride, and violent contention, division, and hatred, on one hand, and so much darkness, and dreadful conceptions of God and his Christ on the other, for so many centuries past) this very grace, upon a true understanding of it, proclaims, as the Angels did at the Birth of our Lord, "GLORY TO GOD IN THE HIGHEST, AND ON EARTH, PEACE AND GOOD WILL," or *Expectation* towards men.

The privileges of the first-born under the Law, consisted (1) in a *peculiar* consecration to God. 2dly, in having the *greatest* honor and power next to parents. 3dly, In possessing a *double* portion of the father's goods. 4thly, In succession to the Priesthood, and Government over the younger children. 5thly, In the *name* of the family deriving itself from them. Lastly, In avenging the *blood* of the *slain* Brother, and in redeeming the field sold from poverty, and in delivering the Brother from servitude, by paying the *price* of his Ransom. These privileges and noble offices are assigned to the *first-born* by † *Ainsworth*, and § *Leidekker*, tho' most writers ascribe only the Right to the Priesthood, the Kingdom, and the *double* portion.—These Branches are fully opened in the Mysteries of the *first-born* and *first-fruits*; to which I refer for their explanation.—Any error in the elucidation of the most important doctrines of *predestination* and *reprobation*, given in that work, will be welcomed, and acknowledged before the public, when pointed out to be such; a task no one has attempted, tho' that Book has convinced many predestinarians

* Ainsworth on Gen. xxv. 30.

§ Leidekker de Rep. Heb. vol. i. 398, 399.

destinarians and others, of the certainty of Grace and Mercy of God in that designation, and appropriation of a Number to *inherit* Thrones*, and Kingdoms over the Nations, the younger Brethren, and subjects to these royal Elders.

LETTER VI.

To Dr. PRIESTLY,

On the Atonement, in his Appeal, &c.

Rev. Sir,

IN the doctrine of Atonement you have acted the same part as in the other subjects: you have confuted some errors and misconceptions of sacred truths, and left the real ground of them untouched.—It shall be my aim to keep close to scriptural images, types and words, in defending the present point; by which it shall be shewn, that man is saved by the power of Jesus Christ, not in the light of *moral* only, but of a *physical* cause of salvation to all men.—You ask, p. 18. What free grace and mercy is there in God, if Christ gave a full price for our justification, and bore the infinite weight of divine wrath on

* Rom. xi. 16. Lev. xxiii. 10. Numb. xv. 17. Rev. i. 6. —5. 10.—xi. 4. These passages in scripture speak to one design of the MOST HIGH GOD, to deliver all men from Death and sin unto Life, and Righteousness, by JESUS CHRIST, the *First-born* among *many Brethren*, and the Root of all this glorified ISRAEL, *Vessels of honour, Kings, Priests, and First-fruits* unto GOD, and the *Lamb*. These distinctions can never be destroyed, 'till the word of GOD be no more heard, or believed in, thro' the prevalence of the traditions of men.

our account? To this it may be replied, that when the Apostle speaks of being justified freely by grace, Rom. iii. 24. he means, that we have done nothing to procure or merit, in any shape, the means of salvation, but are only receivers of the invaluable blessing freely bestowed on man, under death, by sin. May there not be free grace in God in adopting us into the inheritance of his beloved son, though Christ alone by his obedience unto death, even of the cross, has done that part between the father and himself, which has been accepted for our reconciliation? If all things in heaven and earth have been given to Christ for his peculiar and solitary obedience unto that death, which scripture affirms; the gift is free to us, as we had no hand, nor lot in that suffering, while we receive the inexpressible advantage of it.

“We are commanded, you observe, to forgive others, as we hope to be forgiven, Matt. vii. and to be merciful, as our father who is in heaven, is merciful. But we are not authorized to insist on any atonement, or satisfaction, from our offending brother.” The question is put between man and man, both offenders in the eyes of God; who commands them to forgive each other their small debts, as the means of obtaining from his mercy, in this their weak imitation of his goodness, the remission of greater, far greater debts from his justice. Now what one debtor has no right to demand of another debtor, God may demand from both, where the circumstances can never be the same.—“You read in the scriptures that Christ died a sacrifice for our sins, and a sacrifice it was, you say, of a sweet-smelling savour to God. Eph. v. 2.” Be assured, Sir, that you cannot define what a sacrifice is, unless you look back to the altars of his temple; nor can you explain any part of what is proper
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to constitute a sacrifice, till you can evangelize the figures and sacrifices of the law, the ministration of condemnation in the outer letter or form, and the ministration of righteousness in the inner sense, called the spirit to that letter. And even here you have changed the question, from the blood of Christ, called the Cause of the atonement, to his death, which is the way and process to the manifestation of his water and blood to the world. Death might have been without his blood, but salvation is every where under the law and gospel, ascribed to his precious blood, though the reason of its necessity may be* unknown to us; and the wisdom of God in this respect may be quite concealed from us in this life. The Paschal lamb was only slain and eaten once in every year; but his blood was every day sprinkled seven times, for fifteen centuries, and put into the horns of the altar, at the oblation of it, every morning and evening. As our Saviour then refers us to the law and prophets, because they testify of him, so I affirm, that no man's sagacity or reason by itself, can understand the nature of a sacrifice, but by a constant eye to, and lesson from, the legal ministration.—The chapter, Heb. ix. cited by you, speaks so strongly of the blood of Christ, that you and every one ought to shew the greatest veneration for what the law and prophets declare with such emphasis, even if we understood not the ground of that necessity of purification by blood. But the ancient Jews were not ignorant of the reason, as may be seen in the Daily Service of the

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Temple

* The late Rev. William Law has fully opened the true ground of the shedding Blood, in his Appeal to Deists, &c. and the Daily Service of the Temple, has supported it on the testimony of the Law, the Prophets, and the Gospel, in one view and unity of design.

Temple*, by various testimonies from Hebrew writers. The blood of the lamb was not shed every day for nearly fifteen centuries, to testify his death, but to declare that, without the true blood answering to the figure, no atonement, or rather, no clothing, no garment of glory, no cloud of heaven, no† Shechinah or tabernacle of God, (all synonymous for spiritual body, like that of a Son of God) could be renewed in man, the sinner, now in Adam's nakedness and shame; consequently sin, and nakedness, its wages, could not be covered again with the glory of God, his pillar of fire, and his tabernacle pitched with man. All Socinians are as ignorant of the letter of the law, as of the spirit to that letter: and reason standing on the pride of modern philosophy, (which for one humble man, like Boyle or Hartley, makes ten Sciologists, Sceptics and Infidels) exalts itself against the doctrines of faith, and kicks at these truths; and because extravagant and groundless opinions have been built on atonement by the death, or rather the blood of Christ, like the unhappy Voltaire, they cast their impious scorn at things God has hid from their pride, and sent them empty away of riches revealed to babes.

“You say, that when we yield our bodies living sacrifices, Rom. xii. 1. and offer sacrifices of praise continually. Heb. xiii. 15. These are figurative expressions.”—Neither our bodies nor prayers, are real sacrifices; nor are we to suppose Christ a real sacrifice. p. 18. 19.” You appear, by this assertion, a total stranger to the language of the Gospel, which is only the law and its figures

† Published and Sold by T. Townsend in London Street, and J. Wilkie, in St. Paul's church-yard.

* See Lord Barrington's Works on the Schechinah &c.

figures prophesied on, that is, spiritually interpreted. The sacrifices of the law were mere figures, but the sacrifices of the Gospel are spirit and truth. The beasts offered for sins and trespasses were figures of men, cast forth with Adam, their first head, into a coat of skins, that is, mystically importing the *corporiety* and blood of their lower world: their † skins were, therefore torn off, rejected from the altar, even in the figure, and not devoured by the fire, the lamb's spiritual sword, nor made one with it. Our bodies of this corrupt flesh and blood are the living sacrifices, which the holy spirit, or the baptism of fire, blood and vapour, as at Pentecost, gradually kills and crucifies, that as the *outer* man, the goat or sin-offering perisheth daily, the *inner* man, the lamb and son of God, may be renewed day by day. Paul and David spoke the language of the law, spiritually applied; and therefore our bodies and praises are real sacrifices, things sacred and devoted to God, and sanctified, as all sacrifices were, by the blood and fire of the true altar and true priest, Jesus Christ.—Christ is therefore not only a real sacrifice, but the one cause of the acceptance of any sacrifice on our part, as he is now in the spirit and truth to man, what he was before under the law, represented in the outer letter and figure. You allow that we must all have recourse to free grace and mercy; but it is a dishonour to God to suppose his mercy to take rise from any thing but his own essential goodness, P. 19. and then produce God declaring himself merciful and gracious. &c. The passage is foreign to the point. All the declarations of God under the law, are suited to the figures of that law. And

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† Vid. Cremeri *Antiq. Mosaicæ Typ. de Pelle Victimarum detrahenda.*

was not his divine mercy in pardoning sins and transgressions, every day displayed at the altar of perpetual fire, under the cloud and vapor of the lamb's flesh and blood ascending up, and covering over the sin-offerings? Is not the gospel, the full manifestation of divine love by the blood (the ground and matter of incorruptible bodies) which purges away sin, the flesh of corruption and mortality? The gospel is no figure, but the revelation of the mystic or secret sense of figures, in the regal priesthood of our Melchizedeck, the son of the most high God. You write not against the false notion of atonement by blood, but against the whole tenor of the law, and of the Gospel, which proclaims the sanctification of our natures by his blood, who is the way, the truth, and the life. John xiv. 6. His death might have been without blood; his hanging on the cross was not the cause, that the spear of an enemy pierced his side, from which flowed forth the water and blood, which John the beloved disciple, saw with such rapture and exultation of heart, even the manifestation of that blood, which had been flowing from the foundation of the world, and will flow to the end of all the ages, as under the figure it flowed every day from the passover, to the year of Jubile. Moses is the wrath of God against flesh, your flesh and mine; and his controversy will not finish, 'til he has taken away the slave's and sinner's garment, and clothed man with the new raiment of immortality from his Son, our heavenly Adam.

We are informed by John, in Rev. xiii. 8. of the Lamb slain from the foundation of the world. Paul speaks of this Truth in other words, and calls it "the Blood of the *Everlasting Covenant*" (testament,) or of the ages past, and yet to come. This passage bears the same sense as the *Everlasting Gospel* in Rev. xiv. 6. for without blood is

no remission, or forgiveness. Heb. xi. 22. "The blood of the *figurative* Lamb flowed first at the *pastoral* supper, which was a feast on the Lamb's flesh, and that of the highest joy, for Redemption by his Blood sprinkled on the lintels and door posts of their houses in Egypt. Under the Law, it was daily sprinkled *Seven* times on the altar, which sanctified all things brought to that altar; and continued to be poured out every day, twice on that altar, as the typical wine, to that perpetual feast of the great King's palace or house, which the Lord God made to the priests, the *typical first-born* of all Israel. To this continual oblation and feast, our Lord refers in that excellent chapter of John, which, (to avoid transubstantiation and consubstantiation, the pretended miracles of a Priest, when all believers are equally priests, though not officers, as bishops and deacons were,) is reduced to a mere commemoration of a death, when it is a Feast on Christ, the sacred Lamb, *his flesh and blood* of life and incorruption, which every believer, every head of a family, can consecrate (as far as any consecration is necessary) and give to all his household, even to children at the breast, as the fathers of families did under the Law. This practice continued in the Christian Church until the 8th century, when the priests working lying wonders began their doctrine of Transubstantiation, and then it soon ceased. Dr. Pierce, a Dissenter, has fully shewn the apostolical authority and practice of the Church for communicating infants. The learned Cudworth has proved, if it wanted proof, that the Supper of the Lord is a feast upon a sacrifice, on the Lamb, the Feeder and Food in one, to all, who can believe and receive his words, which are "*Spirit and Life*, and not *Flesh and the Letter*." John vi, 63. After combating *Maimonides* a

Jew

Jew of the 12th century, about the *Zabii* drinking the blood of their sacrifices, which almost all Heathens did; he concludes well on the real Antitype to the Law. At present, the communion is more suited to a fast, or the Burial Service, than to a feast, on the spiritual flesh and blood, the *bread of life* coming always down from Heaven, and the wine of the kingdom drank into the spirit, that is, the spiritual, new Adam, in all the true Children of God, and the faithful Brethren of their Lord and Head. The Dissenters keep closer to the nature of a feast, than the established church, but are yet distant from the Truth. O! the wisdom and goodness of God in permitting all but the Elect, his *first-born* and his *Israel*, to be deceived, that he may bring them with shame and confusion, as Joseph's Brethren were terrified at his presence, and humbled before their loving and merciful brother, who, in the end of the divine plot of Love, bade them sit down, forget their evil will, and be merry at his feast.

LETTER VII.

On the Atonement.

Rev. Sir,

YOU say, Christ died to shew us an example of patiently suffering death for our religion, and the good of mankind; and as an express attestation of his divine Mission. This is true, but not the whole of it. The Apostle Paul, if he knew the Gospel-dispensation equal to you, speaks thus: "By death, he destroyed him, that

had the power of death, even the devil, and delivered all them, who, through fear of it, were in bondage all their life. Heb. ii. 14, 15. Again, speaking of the great reward of that death, he decides it, not as a proof of his divine mission, but as a moral ground of a recompence exceedingly great.

“ Who, being in the *form* of God, (you say, in the form of a mere man begot by Joseph, which Socinus never ventured to say) and being *formed* in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God hath also highly exalted him, and given him a name above every name, that at the Name of Jesus, every knee should bow, in heaven, and in earth, and under the earth: and that every tongue should confess, that JESUS CHRIST is the Lord, to the glory of God the Father. Let this be compared with Psal. xlv. “ Thy throne, O God, (ELOHIM) is for an *Age*, even the **Age* testified of (which the Jubile bore witness to under the Law:) Is this the character of a mere man, born of corruptible seed, because he was clothed with the *flesh* of sin, the *body prepared* for him to suffer as a Son, who was to be made *perfect* through sufferings as the cause of his peculiar exaltation over all names, or natures in heaven? and were the *horns* of the Altar filled every day with the Blood of the Lamb, to testify a death near fifteen centuries distant from the first institution? Was the table and feast of Jehovah, for so many ages past, to import the dismal conclusion of the death of the true Lamb,

P

JESUS

* *Gned* or *Gnad* may be derived from *Gnud*, to witness, as from *Gnadah*, to adorn: The time witnessed was the Jubile, the *End* of the *Law*. *Guffet*, in his Commentaries of the Hebrew Tongue, says, *Gnad* signifies a *certain Time*. p. 589.

JESUS CHRIST, who taketh away the Sin of the World? Adam's Sin properly, and its wages, death. Or, the Apostle Paul ought to go to School to *Socinus*, and his disciples; for what this *chosen* Vessel says in Rom. v. from verse 5, to the end of the chapter, is all a compound of ignorance and deception.

His divine Mission did not require blood to be shed, nor a Cross to shed it on: Was not Moses, his mission true, though he died not? Were not his miracles enough to demonstrate him the servant of the Lord? Were not the miracles of Christ greater than those of Moses, who never raised the dead, or cured diseases by a touch or a word, fully adequate to support his claim and character, as the *Christ of God, Son of the Most High, and Living God*? If they were not, how came our Lord to return the answer to the Baptist and his disciples? "The blind receive their sight, the deaf hear, the lepers are cleansed, the lame walk, the dead are raised up, and the poor have the Gospel preached to them; and "Blessed is he that shall not be offended in me." Matt. xi. 5, 6. Luke vii. 18. You say, Christ died as the fullest proof of the doctrine, by which sinners are continually reconciled unto God. And yet you deny, that the blood of Christ is any way *necessary* as a means for that reconciliation, when the Law of Moses shewed no other means at the altar of the Tabernacle and Temple. Does not the Gospel confirm the same testimony of him, who is the true Lamb; and whose blood is the true blood which cleanseth from all *unrighteousness*? So speaks John, the Apostle and Evangelist, but no Doctor of Divinity, no fellow of learned and philosophical societies, but taught by the Spirit of Truth, worth all the universities and all their degrees in the world. 1 John. i. 7.

"Being

"Being justified freely through his grace, through the redemption, that is in Jesus Christ: whom God hath set forth to be the Propitiation (more properly the *Mercy-Seat*, through *faith* in *his Blood*." Rom. iii. 25." In whom, (speaking of Christ) we have Redemption through his blood, the *forgiveness* of *sins*, according to the riches of his grace." Eph. i. 7. Paul knew very little of the Gospel, compared to the philosophical believers of this age. He did not suppose, that all his nation for fifteen centuries were looking on the Blood of the Altar, and on the Day of Atonement, (properly clothing with white raiment, figure of luminous bodies,) and all the glory of the ministration of death and damnation (meaning of flesh) as the Apostle speaks in 2 Cor. iii. conceiving it to signify no more than Messiah's dying, and shedding water and blood out of his side as the true paschal lamb, in testimony of his mission, between the *evenings* of the day of his crucifixion. Do you understand the mystery or secret work of Blood and water in the formation of our bodies of *death*, *sin* and *humiliation* or degradation, so Paul calls them? Can you discover, how the bones grow in the *womb* of her who is with child? Even so, thou knowest not the works of God who maketh all." Eccles. ix. 5. The philosophical *Bonnet*, (whom you admire, and so do I too, for his great piety,) conceives that the *germ* of the *spiritual* body may be shut up in this *coarse* vessel of *earth*, till it shall have its evolution and fulness in the resurrection. But I tell you both, that the incorruptible seed of the WORD does not lie dead, but has its meat and drink, the *flesh* and *blood* of *his Father* and *Mother* in one name: though few ever had faith in Regeneration, but as you represent it, a mere *moral* renovation; which is no more a *new* creation, building, temple,

or house of God, than new clothes would make a new man from great sickness and weakness to a firm state of health and strength. You affirm, that not our bodies, nor our prayers can be considered as *real* sacrifices. Nor are we obliged to suppose, that Christ was a *real* sacrifice. In answer, I adduce the words of the apostle, a good judge of the matter at that time, but not a judge in the 18th century: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here our bodies are called living sacrifices in distinction from those of beasts slain and burned in the fire of the Lamb's altar, which were the figurative sacrifices or oblations. You, Sir, explain one figure by a second figure; which confounds the reasonable service at one stroke from that figurative one of the Law.

As to *prayers*, the Sentiment in Psal. cxli. shall speak what Jews thought of them: "Let my Prayers be set forth as *incense* before thee: Let the lifting up of my hands be the Sacrifice, or oblation of the *evening*. Here the Jew, not understanding philosophy, mistook the meaning of prayer and praise; for the incense represented Prayer and Praise too; Prayer to receive an increase of blessings, and Praise for those already received. Perhaps too, the apostle, (not being a great Metaphysician, Mathematician, or much versed in experimental philosophy,) may have committed the same error, when Peter says, 1 Pet. ii. 1. "Ye, as *living* stones, be ye built up a spiritual house, Temple or dwelling, (not of *dead* and inanimate Stone, Gold, and Silver) an holy priesthood*. All believers are

* The peculiar *Lot* of the Lord under the Law was restricted to the Levites, as *substitutes* for all the *first-born* of the other

are so called in general, to offer up spiritual sacrifices acceptable to God thro' JESUS CHRIST. Again, at ver. 9. Ye are a chosen generation, a royal priesthood, (the Name before given by Moses to the Jewish people at large) a peculiar, or *purchased* people, that ye should shew forth the praises

Tribes, with *one* High-priest, who wore the Mitre or Crown of Gold: Yet Moses calls the whole people, a *Nation of priests*. The Bishops under christianity were no more priests than every believer. Dodwell, in his *One Altar, and One Priesthood*, seems to glory in the Pride and Ignorance of the Bishops, who were at one time crowns, as if every Bishop, (an officer of Rule only, like the Rulers of the Synagogues) as *Vitringa*, de *Synagoga vetere*, has clearly proved, was the *Antitype* to the Jewish High-priest. All his learned absurdities are built in his Ignorance of the Gospel, which is to gather a *peculiar* people from among the Gentiles, (not any one nation or sect,) to make up that *Israel*, which are so singularly spoken of, and are to be glorified with Crowns and Thrones above their other Brethren. The Dispensation of the Gospel is a call to *many*, to run for this *High Prize* in JESUS CHRIST. When this Key was taken away, the Church became a mere house of *bloody* Sacrifices, that is, of many thousand believers; and all were hunted to death by the merciless Heads of Christian communities, who stained the Altars of the *Prince of Peace*, and the *Ransom* for *all men*, with more Blood of Brethren and Believers in Christ, than the persecuting Emperors, Priests, and Philosophers of Paganism ever shed before. To this very Day, would the civil power lend the thunder and Sword of violence to the priests and ministers of the Gospel, the Temple, (if it be proper to call any building such, but the *Bodies of Believers* in the apostle's words and judgment,) would not be as in our Lord's days, a *den of thieves*, but of persecutors and murderers. *Esau* with his house, (the greatest part of all men, as Gospel-ministers interpret,) would feel the afflicting hand in this life, as if endless misery in the next in their judgment were not sufficient, though the Apostle affirms, as well as Moses before did, that Isaac blessed Jacob and Esau concerning things to come. Heb. xi. 20. From the fifth century to this hour, neither *Luther*, nor *Galvin*, the *Synod of Dort*, nor the *Assembly of Divines* (70, I think in number) ever could see, that an *Elder* as *Esau*, might be degraded to serve a *Younger* as *Jacob*; and yet both be blessed by one Father. *Mahomet* came forth in the seventh century, with the eternal decrees of Predestination in one hand, and the two-edged sword in the

praises, or virtues, of Him who hath called You out of *darkness* into his *marvellous* Light. Are these figurative expressions? were they under the Law and the Shadows, or under the Spirit of Truth unto them, according to the several branches of that œconomy? Yet, you, Sir, tho' you see the Law and the Gospel, on this side, will have the advantage; for the *literal* and familiar sense, which you adopt for your own convenience, will attract and procure Multitudes on your part.

Again, you affirm, "Though we, like Christ, should actually be called to lay down our lives for our Brethren, 1 John iii. 16. Which, in imitation of him, we are to be ready to do, we should be sacrifices *only* in the *figurative* sense of the words." Here again we are brought back to types and figures, (which soon became the Death and Grave, for the Life and Spirit of the Gospel after the *Nicene* council,) instead of explaining, that a believer giving up his Life freely unto God, when called for, is as different, as the *sin* or *trespass*-offering of Beasts slain *involuntarily* by the Hand of the Priest under the Law, can make it. I say, Sir, they are living sacrifices, and will receive a Crown and Kingdom, as a reward for this resignation of Life. The apostle tells us, if we *suffer* with him, we shall also *reign* together with him. 2 Tim. ii. 12. No martyr can redeem another, for that is alone the price of the *precious* Blood of the Lamb, of no value

or other, to lay waste the apostate christian churches, which had set the horrible example of persecution on the same blasphemous doctrine. Let it be observed, that cruelty in all its dreadful forms, ever follows this doctrine, from the times of *Austin* to *Calvin*, who burned *Servetus*, and to the *Synod of Dort*, which banished the *Arminians*. Who would not rather be the persecuted, than the impious persecutor?

or efficacy in any Socinian's Eye. But he suffers in Faith and Hope, I think, of a promise of being a King and Priest with his Lord. This distinction I have, I trust, fully opened in the Mysteries of the *first-born* and *first-fruits*. Let it be answered by Scripture, if it can be so done; then will I retract my Error. But no fathers or mothers of the Church; no Councils or Synods, shall have any more regard than individuals separately considered, and not meeting together. For if ever there was a place for the great Deceiver to sit president, it appears to be at those Pandemonia; making creeds and systems of faith to entangle and confound the Gospel of Peace, Love and Mercy; and then destroying the more sincere and intelligent Believers, for not bowing down to their GOLDEN CALVES. But whether *resisting* unto *Blood*, be a real or a figurative sacrifice, no state can be more *desirable* (CHRIST strengthening) than to be found among the Army of real Martyrs: Such as *holy Stephen* gave the great pattern, after his Saviour's greater Example on the Cross; and (as his name imports) was the *first crowned*.

I admit with you, "that it is a dishonour to God to suppose his Mercy and Grace, is not in, and from himself; for so John informs us, "God so loved the world, that he sent his only begotten Son into the world; that Whosoever believed in him, should not perish, but have eternal Life: for God sent not his Son into the world to condemn the world, but that the world through him might be *saved*," John iii. 16. 17.—The same Lord, that declared unto Moses his great Name, speaks thus; "The Lord, The Lord, God, gracious and merciful, long-suffering and abundant in Truth and Goodness, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will not clear the guilty, visiting the iniquity of the

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the fathers, upon the children, and upon the childrens children, unto the *third* and *fourth* Generation." The Hebrew writers call upon all to observe, that the Mercy of the Lord is over sins and transgressions committed under a thousand generations, and his Judgment to the third and fourth Generation. According to Divines, this God of *Moses* is become a Wrath to Eternity, and a Mercy to men for the short date of Life. You suppose it very true, that God requires no other Sacrifice (*Satisfaction*, you mean) than a broken Spirit, and a contrite heart, which God will not despise. Psal. li. 17.

This is rather a lame and defective account of Sacrifice. *Micah*, (who might probably know, as a prophet, something more than you or I,) informs us of more things required, and acceptable unto God; for this is the sense of Sacrifices, Oblations, free will-offerings, and whatever came to the altar to be sanctified, the Gospel-Language being the Law spiritual in Christ); He instructs us thus, "What does the Lord require of thee, but to do Justice, to love mercy, and walk humbly with thy God?" chap. vi. 8.

We find more duties required than one, a *broken Spirit*, which must be granted to be the first in our Lord's table of Laws. "Blessed are the *poor* in *Spirit*," ever accompanied with that soft and tender sensibility of our own wretchedness by nature, and with compassion to all under one state and judgment. Paul also presents to us another sacrifice, tho' implied in that of mercy: "To do good, and to communicate, forget not, for with *such sacrifices* God is well pleased." Heb. xiii. 15. "Thro' Christ, let us offer up the sacrifice of praise continually to God, that is, the fruits of our Lips, confessing unto his Name. Heb. xiii. 15, 16.

What

What you mention of that most beautiful Parable of the Father and the Prodigal Son, answers not your purpose. For neither you nor I, nor any one (Prodigals enough probably, in the eyes of God,) can come to the Father's house, nor have the best garment, with a feast and music, but as we are found again in Him, who came to seek what was lost : and as to the Robe, I am persuaded, it will be that which is washed *white* in the *blood* of the *Lamb* ; not in the bare testimony of his death for the *Truth* of his doctrines, as you assert.

Our misery in Adam's degraded state, banished from our Father's Garden in Eden (the seat of pleasure) into a world of thorns and briars, cares, fears, toils, diseases, enemies to our peace, and scourges and scorpions by the way, called forth the mercy of God in the seed of the Woman, not the seed of the man, as you insinuate. Surely "there is no other name ; but that of Jesus, given under heaven, by which we must be saved." Acts iv. 12. The same may be applied to the Creditor used by you, who forgave his fellow servant his debt, because he humbly desired it. The apostle speaks a similar language : "Be ye kind one to another, tender bowelled, forgiving one another, even as God in Christ has forgiven you." Eph. iv. 32. It seems to me possible to reconcile the Satisfaction for sin by the death of Christ with free grace, tho' this point in the School-Divinity, where it was bred, nursed, and cherished, be not admitted ; for certainly if the Father did give his Son, (who yet learned obedience by the things which he suffered, the dominion over death, and the devil, who had the power of it, in the Apostle's words, with the sublimest glory of restoring a whole creation of miserable beings to a state of transcendent and eternal happiness ; The gift of Life eternal is equally free to us,

as we came not from heaven, or even from earth, to suffer, as the blessed Jesus did; to suffer, I say, in a *body* prepared for that scene of afflictions and sorrows beyond any parallel. Heb. x. 5. It was not only free grace, that God the Father, made him a *sin-offering* for our benefit and deliverance, and more so, as we were sinners, while Christ commended his love to us, that he died for our great, unmerited salvation. Rom. v. 6.—10. It was exceeding rich mercy to provide such a method of justification for sinners, and exceeding great love in Christ to pass through such an unparalleled death, to have the power of destroying it, for all men. Rom. v. 15.—21. Heb. ii. 9, 14, 15.

In this view, which is scriptural, free grace, and the sufferings of Christ, accepted and rewarded by the Father, with the salvation of nations, tongues, languages, and peoples, may be reconciled together. See and rejoice in the glorious extent of Redemption, recorded by Isaiah, xxv. 6. 9. and Rev. vii. 9, 10. We may view the exhilarating description of the Prophet. “He shall see of the travel of his soul, and shall be satisfied: By his knowledge, shall my righteous servant justify many; for he shall bear their iniquities. Isai. liii. 11. The true sense is, that he shall be loaded with them, as a heavy burden, for so the word signifies, and alludes to the *scape-goat* of the Law; upon whose head the high-priest in the great Day of Atonement (or covering of sins) lay both his hands, and confessed over him all the iniquities of the Children of Israel, and all their transgressions, and all their sins: He shall put them upon the head of the goat, and shall send him away by a fit man into the wilderness, and the goat shall bear (or carry away) all their iniquities into

into a land not inhabited (of separation;) and he shall let go the goat in the wilderness. Lev. xvi. 20.

You say, "We need only suppose Redemption, or more properly Deliverance from the power of Sin, that is, our repentance and reformation." Redemption, and deliverance, I reply, signify more properly from the power of Death, and has not that narrow sense, you ascribe to it. Redemption is every where attributed to the blood of Jesus, as all Redemption from Egypt, and all deliverances, from the sins and trespasses under the Law, were figuratively effected by the *Blood* of the Lamb, in the first Tabernacle, and continually under the ministration of the temple to the same blood sprinkled seven times on the altar, and put into the horns of it as the *cups* of *Salvation*; for that service signified a perpetual feast on the *flesh* and *blood* of the Lamb, the typical meat and drink of that dispensation. Repentance would not destroy the power of sin: sin brought death: Repentance, mourning, and brokenness of heart could not destroy death, or change the body of our *humiliation*, or fall into a spiritual, glorious and incorruptible body, like unto that of our Lord. It is true, that the Jews were called to repentance (not towards God, for they only worshipped the *one Jehovah*;) but of their evil and corrupt lives; while Greeks and Gentiles were called to repentance towards God, (whom they knew not, nor worshipped) and to faith in Jesus Christ, as the promised Redeemer of the world. Acts xx. 21. For though the Jews and Greeks were joined together by the Apostle in that place: We never find the Jews called to acknowledge the Lord their God, but to believe in *Christ*, and conform to his Laws, by newness of Life, and not by the oldness of the Letter, in types and shadows,

Again: If Redemption and deliverance, as you say, mean Repentance and Reformation; without which no promise of pardon can be true in any sense: can then the Jews and Gentiles shut up in unbelief, and in all the finfulness of nature and corrupt customs, and a strange worship of as strange Gods? How can these be ever pardoned? Yet Paul has told us, that God has done this to have mercy in the End upon all.—Rom. xi. 32.—35. Where God promises to blot out, and to forgive the iniquities of *all Israel*, he does it not for their Repentance and amendment, but from his mercy and compassion, and for his Holy Name. Ezek. xxxvi. 25, 31, 32, 33.

You say, what, surely, overthrows all Revelation at one stroke, and tears up every hope and consolation of the Gospel by the roots.—These are your words: “It can never be reconciled to Equity, or answer any good purpose whatever, to make the innocent suffer the punishment of the Guilty.” First, I answer, did not *Joseph* suffer, what his wicked, envious and malignant Brethren ought to have suffered? Did that affliction and bondage of the merciful Brother answer no good purpose whatever in the view of divine Wisdom and Equity? was he not sent to preserve Life for Israel, Egypt, and the Neighbouring Nations? yet his “feet they hurt with fetters: His soul came into Iron.” Psal. cv. 17—22. Was not his perfect innocence with respect to his Brethren, made to suffer for the *noblest* of purposes? Whoever can read that history without a heart greatly moved indeed, and with dry eyes, must be lost to all moral feelings, and even the common impressions of Humanity.—We are told by a better writer than you, or any man at this day, “that *Christ* was made *sin* for us, who knew no sin, that we might be made the *righteousness* of God in him:” we are told by
another

another Author of credit, and I trust with many too, tho' not philosophical, believers, but a *mere* Apostle, it may be without Letters too, "Christ hath once *suffered*, the *Just* for the *unjust*, that he might bring us to God." 1 Pet. iii. 18.—Here no good purpose was answered; no Equity or Justice in this procedure.—I leave you, Sir, the task of charging the Most High God with want of Equity and Justice; while such venerators of Christianity, as Bacon, Locke, Newton, and other great men, (tho' not philosophers, perhaps, in that knowledge falsely so called) bow down with deepest reverence and prostration of their understandings to what they know not, by what they are are permitted to know of the ways of wisdom.

Though the *cross* may seem to others, as it did before, *foolishness*, and a *stumbling-block* to philosophy and deism, as much as the *blood* of *Jesus*, with respect to any *purifying* power, and *necessary* efficacy in our Salvation, seems to you, and to too many of your disciples.—By your account, the whole vth chapter to the Romans, so full of consolation to our wretched state, is replete with absurdity and falsehood; and it was in your opinion, as unjust for God to punish us with death, and a Life of much misery preceeding this awful Sentence, for we did not sin after the *Similitude* of Adam's transgression; because it answers no good purpose whatever: and as contrary to Justice, that he should make the *one* obedience and righteousness of a *second Adam*, the means of Life and Salvation to the *many*, even to all men, which the apostle affirms in Rom. v. 18—22. Though we were not the sufferers on the Cross, nor, if we had been could we be the *Just* for the *unjust*, but quite the contrary.

Remember, Sir, I do not believe the Satisfaction in the *scholastic* sense, (where it was first conceived, and nourished

tified from *Aristotle's* philosophy chiefly :) But I believe, that the holy blood of **JESUS CHRIST** is as necessary to form a spiritual, immortal, and incorruptible body, garment, house, or temple for God to dwell in, as the blood of the woman under the Law, that is, under death, is necessary to produce the body of corruption, weakness, misery and death.

That we become by Faith in Christ, as truly bone of his bone, and flesh of his flesh; which, I suppose, is not like this miserable body or tabernacle (in which we groan, being burdened) as we are bone and flesh, that is, of the perfect substance and nature of our parents.—You see nothing but a *moral* renovation of the Will in the new Covenant. Thus you make the fruit and branches, the root, that bears them. To what end served the Blood of the Lamb, the meat and drink put into the perpetual fire of the Altar daily? the laver of water, the kindling of incense, and keeping the seven lamps for ever burning? Had these institutes any reference to the Ten Commandments, or any similitude to moral precepts or moral Renovation? Weigh well what the apostle speaks of the contrast between the glory of the ministration of death and damnation, (as the last word is often not improperly translated thus :) “If the ministration of death written
“and engraven on stones, was glorious, how shall not
“the ministration of the Spirit, be rather glorious?
“For if the ministration of condemnation be glory,
“much more doth the ministration of Righteousness
(or Justification) exceed in glory.” 2 Cor. iii. 7—11. But the apostle informs us at the same time, that the *letter* of the new Testament killeth, but the *Spirit* giveth life. Did this apostle preach only *moral* Renovation,
when

when all his writings tend to this point, to shew the Law fulfilled in Jesus, as to the spiritual sense of it? He, with other apostles, introduces the *laver*, the *blood* of the *Lamb*, the *fire* proving all sacrifices, the *wine* and *bread* of the altar, the garments, or clothing of the priests, the *incense* and *seven lamps*, all to be realized and fulfilled by our High-Priest, in the new and living temples of our bodies: Thus the Spirit and the Truth to the old Letter, and the figurative ministration, is accomplished and dignified. In proof of this, read the Epistle to the Hebrews in particular, and to the Corinthians in various parts, with the Revelation of John, where all the illustrious branches of the legal service are brought forward to the eye and faith of believers. The very letter as well as the Spirit of Scripture, is denied by maintaining only a moral Renovation. Though I build not on the opinions of men, yet Truth is venerable, wherever it be found. I shall therefore introduce the judgment of a very respectable name to the point. "As by partaking the *flesh* and *blood*, the *Substance* of the first Adam, we come to our death; so to life we cannot come, unless we do participate of the *flesh* and *blood* of the Second Adam, which is CHRIST. We drew *breath* from the first, by partaking of the substance; so we must draw *life* from the second, by partaking the same. This is the way; we become Branches of the Vine, and partakers of his Nature, and so of his Life and Verdure both." Thus speaks Bishop Andrews on the Resurrection. p. 462. of his Sermons. You declare too, "If it had been inconsistent with divine Justice to pardon sin upon Repentance only, we might have expected to have found it to be expressly said to be so, in the Scripture. But no such declaration can be produced, either in the

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New or Old Testament. What, Sir, did not the altar shew for its time, that the sins and trespass-offerings were forgiven at that place by divine mercy, manifested in the Lamb, and his perpetual fire, devouring and consuming them out of sight? The Jews of old, (to whose sentiments on their *Institute* you appear a perfect stranger) said, all their prayers and praises were accepted, and their sins and transgressions were forgiven by the Lord God, in virtue of that altar, which sanctified every oblation.

We are told by the simple apostles, that we are called to offer up *spiritual* sacrifices acceptable to God through JESUS CHRIST; not, however, acceptable without faith in him, who sitteth on the *mercy-seat*, or propitiatory, *always* in the Spirit *now*, as he did *before* in the Letter, in the *Holy of Holies*. We are taught a lesson by Paul, (the ignorant apostle, who talked of Milk for babes, and of strong meat for the perfect or adult;) What, know ye not, that the *Body* is the *temple* of the *Holy Spirit* in you, which you have from God; and ye are not of your own: therefore glorify God in your Body and in your Spirit, which are of God." 1 Cor vi. 19. Does the Holy Spirit dwell in unbelievers and scorers of Christ? Is the blood of Christ of no price, or no ransom, because you hold it in contempt, of no necessity, or efficiency towards salvation, but a *mere* testimony, that he died as a *messenger* of Truth?—All the texts adduced to prove the mercy of God, prove nothing to your point. The great mercy and tender compassions of our Lord God were manifested to *Adam* under death. The Law was to confirm the first promise to him, and the extent of that promise *renewed* to *Abraham*. It shewed too, by what means that blessing would be given, namely, by the *true* blood answering to the *typical* blood of the Altar.

Neither

Neither the Talmudists, mere Letter-men, nor the oral *Interpreters* ever thought of any remission of sins, save by Blood; which the Law threw before their eyes continually in the Temple: to which *Paul* (a mean Scribe) refers, when he makes *Moses*, sprinkling the Book and the People, speak thus; "This is the *Blood* of the *testament*, which God hath enjoined." He sprinkled with Blood, both the Tabernacle, and all the vessels of the ministry; and almost all things are by the Law purified by Blood; and without shedding of Blood, is no Remission.—Heb. ix. 19.—22. Now, in your superior judgment, we are to have no *antitypes* to the *patterns* of heavenly things; no *Spirit* to the shadows and figures; we are to have no Temple, but of wood, stone, brick and mortar; no blood, no meat, no drink, no eternal fire, no garment, (except the dark livery) no incense, no lamps burning in our Temples. What a spiritual Priesthood! what a ministration of righteousness, you bring forth! I leave even the common sense of men to judge. Stephen, (who was the first witness by his own Blood to a better Blood than his, yours, mine, or any Blood of Emperors, Kings, or of all men) instructs us; "God dwelleth not in Temples made with hands," as saith the prophet, "*Heaven* is my throne, *Earth* is my footstool: What house will ye build for me, saith the Lord? or what is the place of my rest?" Hath not my hand made all these things?" Though Solomon had built him an house, as the type of the true above, Where this wisest of the children of men speaks in these magnificent words: "Will God indeed dwell on earth? Behold, the *Heaven* and the *Heaven* of *Heavens* cannot contain thee, How much less this house, which I have built?" Kings viii. 27. What you produce, "that when *David*, and other penitents confess their sins, and intreat for pardon, they refer themselves to the divine mercy only, without

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seeming to have the least idea of any thing farther." Let me rejoin : Did not David and all repenting sinners know something of the Altar, and of the Lamb, of his Blood, and of the offerings for sins and trespasses at that place alone ? Do you suppose, that the royal prophet understood nothing, but the type and shadow ? that he saw no more than *Socinians* do, of the purifying manner, and way of remitting sins and trespasses, when the whole service was a constant, daily exhibition of divine mercy by the Blood of one Lamb, a male of the first Year, and by no other mean whatever ?

You conceive, that the Jews never had the *Key* of Knowledge : if so, why did Christ rebuke them, in his day, for taking it away, certainly by a false, familiar and easy way of interpreting the true sense of the *institution* ? In that beautiful penitential Psalm. li. 7.—David says, "Purge me with hyssop, and I shall be *clean* : wash me, and shall be *whiter* than snow." Had he no respect to the Bunch of Hyssop, which the Israelites, at the coming out of Egypt, dipped in the Blood of the paschal Lamb, and sprinkled on the lintel, and two side-posts of their houses ? "Exod. xii. 22. Or if you chuse another instance, to the *hyssop*, cedar, and red wool, dipped in water, and mingled with the Blood of the bird killed, to sprinkle the *Leprosy*, a sinner, who was the longest of any under the Law, in his purification.---Lev. xiv. 14.

What is next advanced by you, is most astonishing, that, "when sacrifices under the Law are expressly said not to be sufficient for the pardon of Sin, we are never referred to any more availing *Sacrifice*, but to do good works. "Every word contradicts the *Great day* of atonement, or expiation (properly the covering of sins,) for this was not a day to reward good works, or Sacrifices of any kind, but an act of *Sovereign* Grace for all the sins, iniquities and transgressions

transgressions of all Israel. Levit. xvi: Read, Sir, the whole Chapter, and consider it well.

It may not be unentertaining to speak somewhat here of this Day.

The oral Interpretation calls it, "the Day, which whitens all the sins of the Israelites;" not a word of their good works. Let the learned read J. Andrew Danzius, his full Investigation of all the Rites and Ceremonies of this most important Day, in Meuschen's New Testament illustrated by the Talmud and Hebrew Antiquities. The Superstitions invented by later rabbies, since the expulsion from their Land, may be seen in Buxtorf's Jewish Synagogue, Book vi. ch. 25. Where the Dung-hill-Cock (*Gallus Gallinacius*) is chosen to make atonement for their sins. In this Day, they procured a white Cock for the Men, and a white Hen for the Women.

This Bird is selected, because *Gebber* signifies a man, and *Gebber*, in the *Talmudical* or *Babylonish* dialect, means a Cock. Hence they say, as man sinned, so let the Cock be punished for him. When they kill him, they say: Let this Cock be a *Commutation* for me; let him be in my place; let him be an *expiation* for me: Let him die; but to me and to all Israel, Let a happy Life be given. Amen.

This writer, who knew the Jewish Customs in his day most perfectly, informs us, that they will not use a red Bird, because *sin* is red, citing Isaiah, ch. i. 16. Though your sins be as *scarlet*, they shall be white as snow; tho' they be as *crimson*, they shall be as wool. In this foolish rite, they seek to hide the true sense of their ancient Church, as to the sufferings of the MESSIAH; though they refer the barbarous treatment of this soul to the same treatment of the *Scape-goat*, while the temple continued. Well may he observe, that God has smitten them with madness, blindness, and astonishment of heart, as *Moses*

threatened in Deut. xxviii. 27. Yet so little satisfied are they, with having their sins transferred and expiated by the uncommon cruelties inflicted on their white Substitute, that when they come to die, they will say, "Let my death be an expiation and Satisfaction for my sins;" as if death, I say, which *Moses* recorded as the punishment of the first sin, could be a satisfaction for this Judgment. What they do in putting a kind of *Surplice* over their Clothes and a *white Cap* on their heads, is in imitation of the white raiment, and bonnet for the Priests; and intimates indeed, what will *one time* be true, that they shall be washed in the blood of the Lamb, and have white raiment; which is not to be made so by the Blood of Bulls Rams or Goats, much less by the Blood of any Bird, whatever his colour may be. The visiting the tombs of the dead, lighting candles, and imploring the dead to pray for them, with many other superstitions, are not commanded by the Law, but invented (as such absurdities ever have been,) by Rabbies, Doctors, and Priests. However, amidst these follies and delusions, founded on a great abused Truth, we may find something worthy of imitation.—1. On this Day, they intreated the forgiveness of every injury and wrong, and gave the same to each other.—2. They made restitution for any wrong, fraud or oppression, or pretended so to do.—3. They fasted and afflicted their Souls, reading for instruction in the nature of a *true* fast, that beautiful and affecting chapter of the prophet, which describes that fast which God is pleased with, with such force and energy of expression and sentiment. *Isai. lviii. 4.* They made an open confession of sins, in so minute and full a manner, of their various evil ways, by word, thought and deeds, against the Laws and Statutes of the Lord their God. Allowing for some particular

particular expressions and vain ^{ze} petitions, it appears the most perfect Confession of all the possible modes of Sinning; Such too, as may well suit Christians, and teach them the necessary and edifying lesson of Self-Inspection, Examination and Self-Knowledge. Lastly, according to *Buxtorf*, so well versed in his Day, in the Rites and practices of the Synagogue, they acknowledge that what the Bird suffered in having his skin torn up to the neck; in dashing him three times against their Heads, and then killing him, they themselves deserved all that severe treatment. They probably chose this despised fowl, by the great Wisdom of their Priests and Rabbies, in a way of contempt, in allusion to the Sufferings of MESSIAH so strongly and clearly described by *Isaiah*. ch. liii. "He was a Man of Sorrows, and acquainted with Grief: We hid, as it were, our faces from him: He was despised, and we esteemed him not. Surely he has borne our Griefs, and carried our Sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; The Chastisement of our Peace was upon him, and by his Stripes we are healed." This most affecting draught for the varied afflictions of MESSIAH, Son of the Living God, and his Lamb, admitted by their ancient Church to relate to him, seems as likely to have furnished their wise and prudent Men with the sublime thought of substituting this Fowl, (*Gebber*,) in the mean imitation of the great Day of atonement, under their captive and dispersed condition, as the Scape-Goat, which was treated with every indignity and barbarity, though this part was not commanded by any word or statute of that great Day, as they called it by way of eminence and glory. *David Levi*, in his late publication of the Rites and Ceremonies of

of the Jews, takes no notice of these *magnificent Substitutes*, in the place of the most glorious Sin-Offering; and *Scap-Goat* loaded with the *curse* of the *Law*, and the *Sins* of the world, even the *blest* and *beloved Son* of the *most High God*, who, in the apostle's words, *once*, in the *end* of the *ages*, hath appeared for the *putting away* of *Sin*, by the *Sacrifice* of *Himself*. Heb. ix. 26. The very lame and foolish imitation of this day confutes, what you assert about good works.

Your next assertion is as strange as the other. "If any of the Jews had had the least notion of any atonement for the sins of mankind, they could not but have expected a suffering *Messiah*; and yet it is plain, the very best of them had no such idea." Had you spent half of the time in acquainting yourself with the ancient doctrine and judgment of this people, as you have spent at your chymical furnace and experiments, you would have avoided the confident affirmation of two such palpable Errors.

I know not what the very best of them are now, but, if they are no better than they were in the days of *Moses*, of their Kings and prophets, they must be a very rebellious people, and have yet their neck an *iron sinew*, as *Moses* and *Isaiah* bear record, with the sharpest rod of rebuke and reproach against them, whose favor you seem to court much. First: how came they to invent the notion of two *Messiahs*? one, the son of *Joseph*, to come, "meek and riding on an ass, and on a colt, the foal of an ass." Zech. ix. 9. Was it not done, to evade the great truth of a suffering *Messiah* in *Christ* our Lord? The *second Messiah* is to be the *Son of David*, and is to come in the clouds of heaven. What is this subterfuge contrived for, but to evade the two states of the deepest humiliation by a death on the cross, the most shameful, painful, and public

of any *Roman* punishment, for the worst of Malefactors in their false judgment? (For surely theft and robbery might deserve a milder death than murderers.) It was invented to evade the conviction arising from his glorified state in his resurrection, ascension, and sending the *Holy Spirit* at the day of *pentecost*, one of the most public feasts, celebrated by all the males of Israel, and proselytes of righteousness, in the most open and wonderful manner. The sorrows and afflictions of the MESSIAH are constantly admitted by the ancient Hebrews. Their testimonies shall be placed before the eyes of you and others. "If, when thou shalt make his soul, a *sin-offering*; (*asham*) that this is spoken of, and understood of MESSIAH, R. Moses Alschech speaks thus, in his comment on Isaiah liii. 10. His words translated from the Hebrew run thus: "Behold our Rabbies of pious memory, have confirmed with one mouth, and received by tradition, that the prophet speaks of MESSIAH, the *King*; and we will follow their judgment." Even the Talmudists call MESSIAH, *leprous*, when giving their sense of the 4th verse: "We looked upon him as leprous, hateful to God, and smitten with this filthy disease." ch. Chele. fol. 98. and in the same column, l. 10. they give this Sign of MESSIAH by which he may be known: "He sits among the poor, who are afflicted with sicknesses:" On which words, R. Salomo thus comments, "Carrying our diseases, means such as are afflicted, and smitten with sicknesses; and he himself (MESSIAH) was so smitten, and he was *pierced* for our sins, and bore *our* diseases."

Let me bring forward one testimony more among a multitude, even from the Talmudists (who are ready enough to equivocate,) as well as the Cabalists, who bear an uniform testimony to a suffering character. The Fathers

thers are introduced, thus addressing MESSIAH: "Thou art far better than we, because thou hast borne the iniquities of our Sons, and hast suffered the hardest things; thou hast been a *derision* and a *mockery* to the *Gentiles* for the sake of the Israelites: thou hast sat in darkness; thy flesh cleaved to thy bones: thy body was dried as a tree, and thy strength as a *potsherd*." Psal. xxii. 8—14. "And all these sufferings were for the iniquities of our children." To this MESSIAH replies, "What I have done, I have done only for your sons." To prove him an offering for sin, they cite ver. 6th. "The Lord made the iniquities of us all to meet in him." Hence, when the punishment is demanded for this iniquity, it is said, "He was afflicted; the chastisement of our peace was upon him:" then, at ver. 8th.—As an expiatory victim, (*asham*,) "he was led as a lamb to the slaughter." If more evidence could be needful, more may be seen in *Meusebe's* New Testament illustrated by the Talmud and the Antiquities of the Hebrews. Pages 27. 30. 390. Also upon all the verses of Chap. liii. of Isaiah. From Schœtgenii Hor. Heb. et Talm. vol. ii. lib. 6. cap. 3. On the Sufferings of Christ, You will, Sir, meet evidence as contrary to your assertions, as you are adverse to the Old and New Testament. You say further, "that Christ would have spoken of the necessity of his sufferings, as an atonement, when he endeavoured to reconcile his disciples to his death, in his solemn prayer before his Sufferings on the cross, in his agony in the garden, and on the cross; yet nothing of this kind drops from him. 1st. He never reconciled them to his Cross, but foretold it, and also their desertion of him. 2. They never believed, that he would rise again; or they could not have intended to bury him; for his disciples seemed

to have given up all hope of a Resurrection. 3. He said to them also, "I have yet many things to say unto you, but ye cannot bear them *now*." John xvi. 12, 13. But when the Spirit of Truth shall come, he shall guide you into all truth." And this Comforter came in Blood and Fire; in that Blood you esteem of no price; and in the *eternal fire*. For every one shall be salted with fire, and every *sacrifice* shall be salted with salt. Mark ix. 49. Levit. ii. 13.—4. The Jews, in their deep ignorance and corruption of life and manners, had not quite forgot the ancient doctrine; or how could *Caiaphas* prophesy, (not from himself,) "Ye know nothing at all; nor consider, that it is expedient for us, that *one man die* for the people, and that the whole nation perish not." John xi. 49—53.

It would be too large a field to enter into the proceedings of the day of Judgment mentioned by you, and all the Circumstances of that day: besides, it would open such Mysteries of Christ's Kingdom, as you, among the *wise* and *prudent*, might probably deride, and your pupils and followers deride too, with their master and teacher. Though the Jews, Sir, did say, imprecating a curse, "His Blood be upon us, and our Children!" Be sure that a time will come, when his Blood will be upon them and in them, for a different purpose, than the Church can believe at this Day.

"St. Peter, in your words, only exhorts to repentance, and speaks of the death of Christ as an Event, according to the foreknowledge of God."

Does he not call to faith in Christ, as the Ground of an acceptable repentance, and a subsequent remission of sins? To patience in sufferings, and to give a reason for the hope, that is in you with meekness and fear? Did he not tell Believers, "Christ hath *once* suffered for

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fin, the *Just* for the *unjust*, that he might bring us to God; being *killed* in the *flesh* and *quicken'd* in the *Spirit*? Was he, a total stranger to the Law, and to the Lamb which was killed, that his blood might sanctify all oblations at that altar, and might give forth the meat and drink of that Table, which represented a *perpetual* feast at it? and that it might bear record and the figure of him, who was to be the *Truth* to cleanse from sin, and to give the *true* Bread and the *true* wine of his *Vine*, that is, of his own blessed nature to such, as do not turn away, as the people of *Capernaum* did, saying, "How can this man give us his flesh to eat?" John vi. 52.

Here is no transubstantiation, or consubstantiation intended: Here is no priest to consecrate Signs and Figures, because every believer is a priest; and, if he hungers and thirsts for righteousness, he shall be filled. The Son of God in his glorified state is not comprized, and shut up in a body, like our own miserable house of sin and degradation, but a *Sun* of *Justification* going forth with healing in his wings, through all Elements, and depths of the earth, and through the whole Creation.

"Where two, or three, are gathered together in my Name, I am in the *midst* of them," in their *inner* Man; in the heart and reins, more inward and vivifying than the light and air, which we eat and drink every minute for our natural Life. "All the discourses, you say, of St. Paul upon various occasions, and in the book of the Acts, are entirely moral; in his celebrated speech at Athens, he only exhorts his hearers to repentance, from the consideration of a future judgment. He says not a word of what is now called the true Gospel of Jesus Christ." I deny that St. Paul's discourses are entirely moral. Of him Christ tells Ananias, "He is a *chosen* vessel"

vessel to bear my name before the Gentiles and kings, and the children of Israel. Acts ix. 15. Would you have had this servant of the Lord open the whole Gospel to strangers at once? He spoke what was proper to the place and people. Like a prudent Nurse, to a weak child, he gave Milk; the first rudiments and elements of the Gospel in the name of CHRIST: He could not do more then, where there was no preparatory knowledge laid, as it was among the Jews, trained and educated in a perpetual School of Laws and Judgments, in festivals, and glorious views of Christ, from the Oracles of God in their hands.

What you now call the true Gospel of JESUS CHRIST, I cannot understand. If you mean, that CHRIST is the Son of Joseph, he is not the Seed of the Woman; and the first Promise to Adam is lost: If he be not the Son of God, even of the Most High God, he must have deceived the people; and you will justify the Jews for destroying him, for saying, he was the *Son of God*; which certainly was an imposture, if not blasphemy, had he not been, what he claimed to be. Mark xiv. 61—64.

His affirming himself to be the Son of God, was before his Resurrection; at which time he was *declared* to be the Son of God with power, according to the Spirit of holiness, by that unexampled and great event; not that he *began* then to be that character, but was openly manifested to be such, which his disciples did not seem to believe, while he was hanging on the cross, between two malefactors, and being reputed by that place to be the greatest sinner of the three. You advance further, that from the literal interpretation of a few figurative expressions, the doctrine of Atonement, as well as that of Transubstantiation, has been derived; and it is a doctrine

highly injurious unto God ; and if we who are taught to imitate God, should act upon the maxims of it, it would be subversive of the most amiable part of virtue in men. We should be implacable and unmerciful, insisting upon the uttermost farthing.—Surely not so, when we, in so many passages, are called to lay down our lives ; to take the daily cross, to do good for evil, and to forgive, as the *absolute* condition of being forgiven ourselves.—When we are also commanded to imitate God, the Father, who is kind to the thankful and unthankful, and to the good and to the evil. Be ye therefore merciful, as your Father also is merciful.” Luke vi. 35, 36.

Need I cite a hundred passages more, where the imitation of God would forcibly lead us to a conduct quite opposite to an implacable and unmerciful temper ? When Paul speaks thus, Did he think, that he was taught to be implacable and unforgiving, because God had made them accepted in the beloved ? “ In whom we have *Redemption* through *his Blood*, the *forgiveness* of *sins*, according to the riches of his Grace.” Eph. i. 6, 7. And again in chap. iv. 32—Be ye kind one to another, tender-hearted or *bowelled*, forgiving one another, because God in Christ hath forgiven you.”—“ Put on bowels of mercies, forbearing one another, and forgiving one another, if any man have a complaint against any ; even as Christ forgave you, so do ye also.—1 Coloss. i. 12, 13. Certainly, God did this by having laid the iniquity of us all on CHRIST ; “ by having made him *sin* for us, who knew no sin, that we might be made the *righteousness* of God in him,” 2 Cor. v. 21.—If Christ was then made the atonement for us, even as a *vicarious* sacrifice, according to the School-divinity, it must be deemed an exceeding great favor for God, his Father, to appoint him the means of

of such an inestimable blessing as *eternal* Life, given to him alone, as the most transcendent Reward of his death, even the *death* of the *Cross*. The mind of that man must be very singularly formed, that could learn implacability and unmercifulness from what passed between the Father and Son, respecting his state of humiliation and suffering; for which, he was to be exalted and glorified above all other Sons, who had not so suffered, nor for the same most glorious end of working peace, reconciliation and restitution of all things, and all men from death and corruption into life and happiness. We might with as much confidence declare, that reading the most beautiful Life, sufferings and advancement of *Joseph*; his rough and stern treatment of his brethren at first, and his great kindness and forgiveness at their second time of coming to him, is apt to teach us an unmerciful and unforgiving heart and spirit; because he was not exalted to that state of pre-eminence of power and dignity over them, but as a reward for his preceding afflictions, created through their pride and envy at his dreams. As I write neither for victory, nor debate, but for the sake of TRUTH, the Cause of GOD and of his Christ; I admit that it was not a *vicarious* sacrifice which was performed by our Lord, in that sense of exempting us from doing, and suffering *his* will, as he before did, and suffered the *will* of *his* Father, and was perfected by suffering; both, in obedience to him, and as a *ground* of being exalted above all sons, or Angels, (called ELOHIM,) and every Name in heaven and on earth.—Nor will any one of his disciples be exalted to the dignity of heir and coheir with this great and sole heir of *all things*, unless he take up his daily Cross, deny himself, and walk in the same narrow way, and pass the strait Gate, which few do, (as our Lord says,) to find the life

life and glory among the *Lot* of the First-born and first-fruits, who will be Kings and Priests to sanctify and bring in the *whole harvest*.

Of this very pre-eminence of glory, the apostle speaks in this full and emphatical manner: "I count all things but loss for the excellence of the knowledge of CHRIST JESUS, my Lord: for whom I have suffered the loss of all things, and count them as dung, that I may win CHRIST, and be found in him, not having mine own righteousness, which is of the Law, but that which is of the Faith in Christ, the righteousness of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if, by any means, I might attain unto the resurrection of the dead; not, as though, I had already attained, either were already perfect; but I follow after, if that I may apprehend that, for which I am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are *behind*, and reaching forth unto those things which are *before*, I press towards the mark for the prize* of the high calling of God in Christ Jesus. Phil. iii. 14. The same Truth is the important sense of that deep chapter. Rom. vi. If we be buried with Christ; dead with him, and planted in the likeness of his death; We shall be also in the likeness of his resurrection. In the familiar, easy and obvious way of interpreting scripture, which

* The Word expressing *Prize* is admitted to be taken from the Reward decreed by the Judge of the various combats, to the Victor at the *Olympic Games*; to which the Apostle alludes in this place, and also to the *Crown* given to the Conqueror. 2 Cor. ix. 2.

which you adopt and prefer ; all this great work is done in a moment, in the twinkling of an eye, by immersion of adults into, and sprinkling of infants with water sanctified to the washing away of sin, and working an instantaneous regeneration. To the same point, he refers, Rom. viii.

17. If children, then heirs, heirs of God, and coheirs with Jesus Christ. If so be, that we suffer with him, that we may be glorified together. The same truth is set before us in ch. 2 Cor. iv. 10, 11, 12. Persecuted, but not forsaken ; cast down, but not destroyed, always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body.

For we who live, are delivered unto death for Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then, death worketh in us, but life in you. This last part refers unto the benefit, that others will receive through the sufferings, and daily death of the royal priesthood, the blessed and blessing elders, the Gospel-Josephs, whom John shews us in Revelation vii. 4—9. and chap. xiv. 1—8. I leave these declarations of the greatest truths to the derision of all such who despise the mysteries of the kingdom of Jesus Christ. Happy is it for Jews, Mahometans, and Gentiles, that such is the immutable council of divine grace to all, that have been deceived by Satan, and his instruments among men. As for the Jews, whom I love and pity as men under blindness and judgment, but not merely as Jews : I know the mercy reserved for that people, cast off for nearly eighteen centuries, and for all the nations yet in darkness and unbelief. My heart rejoiceth in the height, the depth, the length and breadth of the love of GOD in CHRIST, which passeth knowledge, I may add too, the belief of any church,

church, save the few members of the Philadelphian church, and her little strength.

As you, Sir, reject redemption by blood, let me say, that moral renovation has no more relation to blood, than the Ten Commandments of Moses had reference to the Lamb, twice offered, and sprinkled every day at the altar of perpetual fire. Yet it will be found, that the blood of the true antitype, the Son of God, will lead into the *holy of holies*, where it was generated at first. This Paul teaches us, (whose knowledge ought to be preferred to all teachers at this day, or any day of the christian church;) This blood was not given under the Law, as a sign of any wrath of God, but for our loss and want of it. The altar was a table for the meat and drink of the Lord God of Israel, on the Flesh and Blood of one male Lamb: it was celebrated with Hymns and musical instruments every day, as becoming the feast in the Courts of the *great King's* palace, or House, in the *figure*. The spirit and truth to it, is the full sense of our Lord's words in the whole sixth chap. of John. The Lord says, "I will *cleanse the Blood* I have not cleansed, for the Lord is dwelling in *Zion*,"—Joel iii. 21. This seems spoken of the Jews, when the Lord shall purify them by that one Blood, which the beloved disciple informs us, "cleanseth from *all unrighteousness*." 1 John i. 9.

It is this *Blood of Sprinkling* "which speaketh better things than the blood of Abel; for that called for *vengeance*, according to the Law of Retaliation, or strict justice on his guilty Brother. Heb. xii. 24. This blood of Jesus is the blood of Peace, Joy, or Righteousness in the Holy Spirit; which Spirit of Promise came at Pentecost, in the purifying power of it, and in the Grace of the *everlasting Fire* of life and immortality. Isaiah xxiii. 14—17. You

You produce generally errors concerning a truth for the denial of the truth itself. I can properly compare your familiar mode of illustrating scripture, to an anatomist who affirms, that the skeleton is the true and perfect beauty of all the various members, senses and functions of the human Body. With respect to the Gospel, you do the same, as if you had taken away the ministers or servants of the Lord, the altars of brass and gold, the lamps, laver, incense, and blood of the Lamb, the meat and drink of the high-priest given every day; and then exulted in the beautiful simplicity of an *empty* palace. For all these expressive and significative types and emblems of heavenly realities, as *Bacon* regard them, you give a moral Renovation, by virtue of the ten commandments, which we can perform by our own strength and ability, and work out Life and salvation without any of the correspondent virtues and powers of Heaven, in *Paul's* words; which, you must suppose, had no relation to, nor any sense, or meaning in the person of JESUS CHRIST, who is according to your opinion, no antitype, no high-priest, with his own precious Blood, to cleanse * our *unclean* Blood; with no kindling the *eternal* fire, he says, he

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came

* Every Branch of the Temple-Ministry is brought forward, as fulfilling in Believers, the *living Temples* of the Gospel-Dispensation. 1. The Fire: "I came to send Fire on earth, and what will I, if it be already kindled?" Luke xii. 49.—"Every one shall be salted with Fire, and every Sacrifice shall be salted with Salt. Mark ix. 49. — 2. The Meat and Drink; the Flesh and Blood; the Bread of Life, coming down from Heaven; the Wine, or Blood of Peace. These Gifts are for every Believer, a Priest and a Temple of God. John vi. (the whole chapter.) 3. The Laver. He has saved us by the Laver of Regeneration, and the renewing of the Holy Spirit. Is this water from rivers and springs? Is the Gospel, the Law? or is the Spirit and Truth to yield to the Figures and Shadows of it? 4. The Garment. "Thou hast a few Names, even in *Sardis*, which have not de-

came on earth to kindle; who has no Lamps to preserve burning; no Garment to give his priests and chosen people; no bread of Life, and no wine of his kingdom; No Joy to excite and express in Hymns and spiritual songs in the *Temples* of the Bodies of his Brethren. For of all these great Truths, you have divested the Gospel, which speaks of every one of these inestimable gifts and graces; and you have left us, for the beautiful symmetry, the

filed their *garments*. Blessed is he that watcheth and keepeth *his garments*, that he walk not *naked*, and they see his *shame*.¹ Rev. iii. 4. & chap. xvi. 15. Where is now this garment? Is it outward, like the ministers of the Law, or internal? Is it not to *clothe* the *new man* with the white raiment he is counselled to buy of the Lord? Rev. iii. 18. 5. The *Lamps*. "He walketh in the midst of the Seven golden candlesticks. Here the High Priest of our profession is keeping the seven Lamps of Seven Churches (or congregations) always burning in his peculiar people.

"The Blood of JESUS CHRIST cleanseth from all unrighteousness. 1 John, i. 7. 9. This is called the Blood of God, and is so; and it is not the *blood* of the *Woman*, which formed the body to suffer in; and who died herself like other women of Israel. Acts xx. 28. And from whom did Isaac receive his blood, substance, or nature, but from *Abram* and *Sarah*, afterwards *Abraham*, *Sam*, a perfect man, as *Adam* was, in Gen. i. 27. & chap. v. 1. When any one understands the *Cave* of *Machpelah*; where *Abraham* and *Sarah*, *Isaac* and *Rebecca*, *Jacob* and *Leah*, were buried, but not *Rachel*, on her death in Benjamin's birth, the last stone and finishing of the Sons and Names, recorded afterwards on the High-Priest's breast-plate; we ought to believe our Master's words, that there are Mysteries revealed to some, and denied for a time to others; and that Wisdom is justified of all her children, however few and despised; some wandering in sheep-skins and goat-skins (of whom the world is not worthy.) So spake Paul; who has told us, that "Christ in himself, of *twain*, maketh one *new man*, so making Peace. *Shalom*, Peace, derives from *Shalam*, to be perfect, or an entire whole. This is worth contemplating. You may smile, and I smile too, from different causes. Still I assert, that the fine, rich and embroidered veil between the *holy place*, and the *Holy of Holies*, bore the face of a female in the *first* Holy, and the face of a male on the other side, yet both had but *one neck*. The first, the oral

the wonderful senses, powers and functions, with the clothing of flesh and Blood, a *skeleton of dry bones and withered nerves*.—This is doing things in a plain way, that all may understand, babes and adult equally; milk and strong meat are given together. Your hearers admire your wisdom, and you captivate their understandings; and if you gain not popularity every where, you are yet an oracle among a great number. What I have

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written

Interpreters called the *daughter of God*, adorned with *seven lights*; the second, they called the *Son of God*, in three *superior powers*. (See p. 204. Daily Service of the Temple, published in 1766.) The Prophet Ezechiel informs us, that the *Cherub* had *two faces*, chap. xli. 18. If the Mysteries of Truth be *esoteric*, or not fit to be divulged to any, but to the perfect and adult; they are not less true. The more intelligent Jews properly say, We never discover Mysteries, or the interior sense of our Law, unto openly profane and sensual persons: So says our greater Master; "Give not that which is *holy* unto *dogs*, neither cast ye pearls before *swine*; lest they trample them under their feet, and turn again, and rend you. Matt. vii. 6. Where such characters, of this vilest disposition shew themselves, it is a just caution. Yet our Lord asks with a kind of rebuke, why *Nicodemus*, a master in Israel, a teacher of the *inner sense* of the legal dispensation, did not know the fundamental doctrine of it, that is, of a real new Birth from above, or a seed of a heavenly Principle, Power and Virtue.—I will, on this subject, give the judgment of a man, whom none will, I believe, charge with the least tincture of enthusiasm. "We partake of the Death of Christ, by passing into the Spirit of Christ. The great work of Christ in us, lies, in implanting his own life (lively nature) in the lapsed degenerate soul of man. Christ is not to be as a notion or history; but as a Principle, and a vital influence." *Whichcote's Aphorisms*.—His judgment on another point, which is often insulted by weak teachers, who give only milk for Babes.—"It is not to no purpose, to speak things that are not presently understood. Seed, though it lies in the ground awhile unseen, is not lost or thrown away; but will bring forth fruit."—"If you confine your teacher, you hinder your own learning: If you limit his Discourses to your own present apprehensions, how shall he raise your understanding? If he accommodates all things to your present weakness, you will never be wiser than you now are; you will be always in swaddling clothes."

Aphorism 307.

written in answer to your five subjects, is not done in much hope of convincing you; but as far as I can to prevent others, I think, from denying the Lord, who *bought* them by a *price*, even the ransoming virtue and redeeming efficacy of his most precious Blood; which, if you do not deny, I am an utter stranger to what denial signifies.—With regard to the Divinity of JESUS CHRIST, if he be not God, Paul, his chosen vessel, has deceived us all, when he tells us, speaking thus, “Whose are the *fathers*, and of whom as to the *flesh*, (not the *spirit*,) is the CHRIST, who is GOD over all, *blessed* for the *ages*. Rom. ix. 5. I trust, that christians will be as much afraid of committing ingratitude towards this Blessed Son of God, as the Jews in their day would have been, of not honouring *Isaac*, as well as *Abraham*, and *Jacob* too, though there be a difference and distinction between them, yet a perfect union.—I hope they will be more afraid, I repeat, of the deepest Ingratitude, than of *Idolatry*, with which you charge all Believers at this day, for honouring the Son, even as they honour the Father. John. v. 23.

I am not your enemy, nor any man's, because I oppose your errors, more than *Paul* was an enemy to *Peter*, when at *Antioch* he withstood him to his face, because he was to be blamed. Gal. ii. 11. The same, I think, of you, that you are to be blamed. As a member of the Philadelphian Church, which believes and openly professes faith in the *Reslitution* of *all things*, I wish well to, and hope well of all men, from the promises in God, which in Jesus Christ are not *yea* and *nay*, (a Saviour and not a Saviour) but “in him are *yea*, and in him Amen, to the *Glory* of *God*.” 2 Cor. i. 17—20.

I have now finished my reply to your five subjects. With regard to the sixth, on the divinity of our Lord, it will be answered as far as I concern myself in what will follow ^{in the second volume} this Letter, namely in the Separation of the Seed of the Woman, and his immediate Assumption to the Throne of the ANCIENT of DAYS, by this Secret Generation of him, the seed of the woman, from the womb of his mother, a long period of ages past, according to *Misab*, "Whose goings forth have been from ancient time, from the days of an age." ch. v. 2.

I am, Sir,

Your humble Servant,

PHILADELPHOS.

POSTSCRIPT.

AS in one place you seem to think, that the Jews had no idea or notion of any vicarious sacrifice or atonement, I will give their sentiments from the most approved writers of their own people. "Our masters thus explain expiatory sacrifices: As the sinner himself deserved his own blood to be poured out, as that of the victim was; and that his own body should be burned, as that of the victim was; the blessed God receives the victim from the offender as a matter and ransom in his stead. (*rem vicariam et Lutron.*) This is the great kindness of God, with which he follows man. *R. Bechai* in Levit. i.—*Abarbanel*, another esteemed writer among them, speaks thus on the same subject, and in the same chap. Levit. i. "It was but just that the Blood of man, the offerer of the

the victim, should be poured out, and that his body should be burned for his sin; and thus it must have been, without the mercy of God, which receives the victim as a commutation or ransom, that its blood should be for the blood of the sinner, and its *soul* or *life* should be accepted for his soul." These passages, which could be multiplied to a thousand, discover some traces of the truth of the Jewish sentiments, though it be imperfectly represented by these writers. See the Daily Service of the Temple, published by me, p. 231, 232.

As you form your knowledge and sentiments of the Hebrew Church, from the modern Jews and their thoughts, which must indeed promise great depth of both, under the judicial darkness and hardness they are now subjected. I will shew you, that they had sentiments more true and elevated, than you conceive, concerning every part of their Law in typical Rites and Figures. From Buxtorf's Exercitat. Sac. p. 83. in Talmud. Chagigah. cap. ii. When the Tabernacle *below* was erected, the Tabernacle *above* was erected too for Metatron, or the Angel *Mitrator*, in which he offers up the souls of the Just." In Berachoth cap. v. "God has given us the forms, or figures of the Tabernacle, the Sanctuary, and of all its vessels, for types and shadows of things intellectual, and to make us understand heavenly truths from them." — R. Bechai. "When it is said, Thou shalt make boards for the Tabernacle from *Sbittim-wood*, this signifies, according to the oral manner of interpreting, *superior powers and virtues*. For there was nothing in the Tabernacle and its vessels, which was not *correspondently* figured *above*." — Hence this general axiom, or rule of interpretation arose: "There is no element, power, or thing on Earth, but what is in Heaven, after an *heavenly* manner; and nothing

thing in Heaven, but what is on Earth, after an *earthly* form." And indeed without admitting this, no type or shadow could be formed; consequently, no correspondent Antitypes or realities could be found under the Gospel." which is more explained in the Daily Service, p. 104.

You seem to condemn all experiences of divine Truth manifested to the hearts and spirits of believers, as more matter of pride and vanity, than of truth and reality. I admit with you, that such prating and babbling about experiences, fervors of devotion, and a kind of being taken up into heaven, discover great ostentation, or blowing the trumpet to their own glory; yet surely *vital* and *experimental* religion, (as Bishop *Wilkins*, a cool and temperate Divine, says) is the only one to be regarded. I will admit, that they who are most perfect in the Revelation of Christ in them, are most silent and retired; having found the Pearl of great price, they boast not to others, but give the greater glory to the mercy of God, in silence and stillness before him. I admit, that there can be no such doctrine as one infinite paying a satisfaction to another infinite, for it must be then to himself. And as to the merits of the Lord's sufferings, he has received the glorious reward, in the power of saving a *whole creation*; which must be a ground of the most exquisite joy and happiness to his blessed nature, which glory as well as nature, he received from his Father. For surely to speak by an example, Isaac had no perfections of any kind but what were pre-existing in Abraham, his root and cause.

As to the active and passive obedience of our Lord to be imputed to us for righteousness, there can be no such doctrine proved from Scripture. It came forth from the ignorance of Bishops and Priests, and the swarms of idle Monks;

Monks, corrupting the plainest and most obvious Truths of the Gospel, to propagate their flattering and delusive doctrines among the multitude; substituting their quiddities, and quoddities, sophistry, and false reasoning, for the pure religion of Christ and his apostles. *Faith* is undoubtedly imputed for *righteousness*, and it must stand good for ever; Though Christians may suffer *stripes* and *scourges*, judgments and visitations, more or less afflictive, as the Lord has threatened and will execute. His government is uniform; not one method to one people, and another method to another people. "If his children forsake my Law, (speaking of *David*, the type of another *David*, even his own Lord) [ADONI], and walk not in my judgments: If they break my statutes, and keep not my commandments: then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my love I will not take from him, nor from his seed, for it shall endure forever." Psalm lxxxix. 30—36. Thus the Psalmist renews the *ame judgment* of stripes, or any other visitation: "*Fools*, (meaning disobedient men) because of their transgressions and of their iniquities, are *afflicted*." Ps. cvii. 17. In the same sense, Solomon (who probably understood the end and intention of the judgments, afflictions, and smitings of the Lord, as well at least as the wise and learned at this day) says, "*Judgments* are prepared for *Scorners*, and *stripes* for the back of *Fools*." Prov. xix. 29. —It is very well seen, how the self-elected, holy people, sealing themselves with the *Seal of God* (probably before the time) take all these corrections to themselves, and leave stripes to all eternity unto others. And what a large, long, broad cloke, much beyond the phylacteries of the Pharisees, they cut out to cover themselves, with the fond conceit, and flattering sense of an *active* and *passive*

passive obedience, to be imputed, and reckoned their own, for doing and suffering nothing, in conformity to our Lord; yet they will find, that in the affecting words of *Isaiah*, "they weave the spider's web; their webbs shall not become garments; neither shall they cover them with their works." Chap. lix. 5, 6. On this subject, I shall introduce the sentiments of Dr. *Dodderidge* (which I heard occasioned much murmuring in his *Israel*, in his family *Expositor*. Vol. vi. p. 576. "The righteousnesses of the saints, so, *dikaionata*, evidently signify: and therefore, though I make no doubt, but it is with regard to the obedience and righteousness of the Son of God, that all our *righteous* acts are accepted before God, and have accordingly referred to this doctrine in the Paraphrase; yet I cannot suppose, that these words have that reference, which some have imagined, to the imputation of his righteousness to us.—And I hope Christian Divines will have the courage to speak with the Scripture, even though it should be at the expence of their reputation, for orthodoxy with some, who profess, nevertheless, to make *Scripture* *their* standard." The sentiment appears true; yet I must correct *righteous acts* into *Justifications**.—The fine Linen, says the apostle, is the righteousnesses of the saints, meaning all the redeemed, out of all Nations, and peoples, as he shews them in white robes, chap. vii. Washed in the Blood of the Lamb, that is, in the *cleansing* and *transmuting* virtue, not in the *moral* testimony

* More matter on this Head may be seen in the *Daily Service* of the *Temple*, p. 173. in which the *Gospel* was preached by outward Types and Emblems; and the *Necessity* of a new Blood for regenerating man into a new body of Light, Incorruption and Immortality, was every day presented to the Eye and Faith of the Hebrew people, and well understood by the more excellent and wiser part of that Nation.

for his truth. The reason of this word is thus to be understood, that they are then clothed with luminous bodies, spiritual, incorruptible and immortal, according to Paul, 1 Cor. xv. For these are the correspondences, or important Antitypes to the fine white Linen of the *sacerdotal* Garment under the Law." For in this chapter, all Nations are priests, but not *high-priests*; not heirs, and co-heirs with Christ; not sitting on his Father's throne; for this most glorious prerogative is appropriated to the *first-born*, and *first-fruits*, the *proper Israel* of the Gospel, who will be Kings and Priests of the order of *Melchizedek*, with *Christ*, the *head* and *prince* over this *royal* priesthood, as John has opened this Mystery, or Council of God, in chap. vii. and xiv. of his Revelation.

You seem to think in many parts, that the doctrine of the *Trinity* gives so much offence to the Jews and Mahometans, as to prevent all hopes of their Conversion. First, how came the Jews to reject in a *national* character, *JESUS CHRIST*, in the days of his flesh, when you say, no belief in a *Trinity* was expected? I refer you to *Musi Synopsis Theolog. Judaicæ, Veteris et Novæ*, where from page 29 to 56. many Testimonies are brought from Cabalists and Talmudists, affirming a *Trinity*. How comes it, that neither the *Arian*, nor *Socinian* doctrine effected any converts among this people? Why do you expect their conversion, till the times of the Gentiles be fulfilled, which Paul so clearly affirms to be the design of God towards them, in the blindness and hardness he has shut them up, during these times, whatever period they may comprehend? Rom. xi, 25, 26.—I as ardently wish for their return, as you or any one can do; and am comforted in the words of that apostle, where he says, Then all *Israel* shall be saved. At the same time, I cannot cherish

the hope of it, till those times shall be filled, which, I believe, are nearly completed.

With respect to Mahometans, a time is as certainly fixed to Mahomet's imposture, as to that of the *Popish Antichrist*. They rose nearly at the same time, in the Seventh century, and will, I am persuaded, fall nearly at the same period: and that the time draws near, I am under the fullest conviction, formed, I trust, on Scriptural Grounds; which I have endeavoured to illustrate in my Essay on the number *Seven*, published at the earnest request of the late *Dr. Edward Young*. Why did the disciples of Mahomet reject Jesus Christ, as the Son of God, the Son of the *living God*, so confessed by *Peter*, who was commended for this confession, before his master's sufferings, death, and resurrection took place, when by his rising from death he was declared openly to be that great character. But it had been a false confession in Peter, if Jesus had not been the Son of God at that hour. Did the Sadducees reject the divine mission of Moses, because of the many superstitions added to his Law by Priests, Rabbies, and Pharisees? On the other hand, Did the Pharisees and other Jews, entertain less respect to that great servant of the Lord their God, (*Elohim*) or give up the hope of the Messiah, and the abundant blessings connected with his character; the most important of which was, that he should destroy death, because the Sadducees, their opponents, held, that there was no resurrection, neither angel, nor Spirit? Acts xxiii. 8. Mat. xxii. 23.

Errors, superstitions and false doctrines cannot justify the rejection of Truth. Yet, amidst this darkness and dreadful apostacy, as well as the state of the nation,

(the greatest part left without the knowledge of a Saviour, and of God, his Father,) we can draw comfort from the extensive and most gracious promises of God, attested by Isaiah ch. xxv. 6—9. by Zeph. iii. 8, 9. By Paul, in Rom. v. 18—22. by John, in Rev. vii. 9—14, 15, 16. and in ch. xiv. 6, 7. where all nations, and kindreds, and peoples, and tongues, are brought to life and happiness, through the one Mediator, and Restorer of all mankind.

I shall conclude with observing, that among many just and edifying truths scattered in your tracts, it gives me pain to see many errors and misrepresentations, (which may be called *wood, hay and stubble*;) mixed with vessels of gold and silver and precious things.

A PRO-

A PROBABLE TIME

ASSIGNED FOR THE
CONVERSION OF THE JEWS,*By many soon expected to take place.*

In A LETTER TO A FRIEND.

Dear Sir,

THAT the Jews must be converted to the faith of our MESSIAH, is a truth confirmed by St. Paul, and all the ancient prophets, who foretold their Rejection, and their Reception again. The Apostle Paul fixes a time, as if the Gentiles were to have the call to this blessing as long as the Jews enjoyed it before. And our Lord intimates this more clearly, when he says, in Luke xxi. 24. "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled," Which declares, that the Gentiles have in turn their times for embracing this grace, as the Jewish people enjoyed this privilege before; and this is affirmed by the Apostle in these words "till the fulness of the Gentiles shall come in." Rom. xi. 25. Now what time shall be allowed to make a correspondence or equality, which the Apostle seems to insinuate in that chapter? In all appearance, it must be from the time of Jacob, in whom alone Israel has

has his name given ; and who is not so called in Abraham and Isaac, but is blessed through these two higher fathers. As all Nations must be blessed through Israel, that is, Jacob and his sons ; so the covenant then must not be taken from the time of Abraham's call, for he had no house built then ; but it must begin in Jacob, and in his twelve Sons, about 17⁶⁵~~56~~, before the true Jacob, that is, Jesus Christ, adopted his twelve Apostles into the Spirit and Truth of the figurative blessings, given to the twelve Patriarchs from the loins of the Jacob, under the Law, or the fleshly ordinance and figure. According to this, the Gentiles have had the time some years longer, (if chronology can be depended upon) since our Saviour's advent, by twenty ~~two~~^{six} years. But here I must observe, that our Lord's family began, not from his birth, but from his royal priesthood, he being anointed by the holy Spirit at 30 years, before his twelve Apostles were received into the adoption of the inheritance of the twelve peculiar blessings, belonging to the first-born heads and builders of the New Jerusalem. By this reckoning, the thirty years must be deducted from our Lord's birth ; and thence 17⁶⁵~~56~~ years enjoyed by the Gentiles, who were called to the faith of Christ by the seventy Disciples sent into Samaria, then Gentiles and Idolaters ; At the same time, or nearly, our blessed Head elected his Twelve to the high prerogative, as Luke shews ; " After these things, he chose also seventy other Disciples, and sent them, two by two, into every city and place, whither he would come. Luke x. 1. Matt. xv. 24.

That this appointment of the Seventy, who were sent to every place and village, was after the Election of the Twelve, is told us by Luke ; and the mystery required it ; for the *twelve* were sent *only* to the lost sheep of the

House

House of *Israel*; but the *Seventy* went forth into *Samarina*, and into *Galilee* of the *Gentiles*, which was forbidden to the *twelve*, who had a different Commission, and a different design in their line of ministry. Thus our Lord instructs the *twelve*, answering in their office and character to the twelve Sons of *Jacob*, and twelve Names on the high-Priest's breast-plate; "Go ye not into the way of the *Gentiles*, and into any city of the *Samaritans*, enter ye not." *Samarina* was then the city of the false Temple and the false Gods. She represented the whole Gentile World, gone after vain idols of their own invention; and *Galilee* was also called the portion of the *Gentiles*, who were prepared in that typical Land, to answer the great character of *Jesus Christ*, the Saviour of Jew and Gentile, in a different order.

These *Seventy*, in the Mysteries of the Kingdom of Heaven, were figured before by seventy souls of *Jacob*; and also in the *High-Priest*, the typical father of *Israel*, they had their place on his Garments at the bottom, being the seventy golden Bells, or golden sounds of salvation for the 70 nations of *Babylon*, the great city of the whole world, according to the doctrine of the ancient Hebrew church, which was taught this * division and distinction of tongues and peoples by the Law and their Prophets. They had their figure in the increased number of golden candlesticks, under *Solomon* to Ten; where we find Seven Lights to each, which make seventy lights for the *Gentiles*, who were to enter the true temple, which, in

* "In the long Garment was the whole world, and in four rows of the Stones was the glory of the Fathers graven, and THE MASTERY upon the Diadem of his Head." *Wisd. xxviii. 29.*—*Deut. xxxii. 8.* Twelve Wells and 70 Palm-trees at *Elim*. Seventy stationary men." may be seen in the *Daily Service* of the Temple. p. 310.

the last view, John shews us to be *Heaven* itself. In this part is fulfilled the distinction of *JESUS CHRIST*, who was to be the *GLORY* of *Israel*, and a *light* to lighten the *Gentiles*. For the glory preceded, as the Twelve Apostles precede in the twelve precious stones, or matter, pure, transparent, and fluid as *light*, upon which the *New Jerusalem* is built, *CHRIST* being the corner-stone, or the foundation of the whole *new heavens* and the *new earth* of this City of the *LIVING GOD*. And therefore in the mystic journeys of our Lord, in ancient Prophecies, predestined and prefigured, our Lord descended into Galilee, and abode in Capernaum, beyond the Sea, in the coast of Zebulon and Naphtali; that what was spoken by the Prophet Isaiah might be fulfilled, "The land of Zebulon and Naphtali, by the way of the sea beyond Jordan, Galilee of the Gentiles, that is, the Nations or Peoples: The people that sat in darkness, have seen great light; and to those that sat in the region and shadow of death, light has risen. Out of this Galilee did our Lord chuse the four first disciples and apostles, in Matt. iv. 18, 20. As the calf of Samaria was the sin which cast her off from the Lord God. Hosea. viii. 9. and also the sin of Ephraim, who was the Head of Samaria in the revolt of the ten tribes. Isaiah vii. 9. So we find the elder sister Samaria received again into favour, and united to the Lord, her *first husband*, *coverer*, and *glory*, by our Saviour passing through Samaria; having intercourse with them, and working miracles among that people, the representative head of the idolatrous world there destroyed by the Son, Heir, and Lord of all nations, teaching them to worship the Father in Spirit and Truth, not on mount Gerizim, or mount Zion, but in the temples of their own bodies, long forgot for Churches and
Cathedrals,

Cathedrals, Meetings, and such like. Upon more inner ground, he was called *JESUS of Nazareth*, a city of Galilee of the Gentiles. This name was given in accomodation, to a more ancient event, both as *Nazir*, a Nazarite, or one separated, or *crowned*, as the High-Priest was, and united to the Lord God, according to the view of that most exalted character. As to the Name *Natzar*, or the *branch*, the little Scion taken from the *stem* of *Jesse*, and a *branch* out of his Roots. *Isai*, xi. 2, 3. This word gave the name to the city of Nazareth of Galilee, in the Tribe of Naphthali, sixteen miles from Jerusalem towards the north, where Christ was conceived and brought up, though born in the house of *David* at *Bethlehem*: hence Christ was called a *Nazarene* by believers, from the branch, and a * *Nazarene*, by way of contempt by his enemies. Which name was also by the same way of reproach, first given his Disciples, *Acts* xxiv. 25. And such a contempt had the Jews, for this mean and obscure village, that it became a proverbial *expression*, "Can any good thing come out of Nazareth?" *Weems* is mistaken, when he says that the words in *Matt.* ii. 23, ought to be translated *flower* or *branch*; more properly,

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Nazareth, (as *Haseus*, in a Tract on Zebulon has shewn) was noted for bad air, barren soil, and in nothing abundant, but in vipers, owls, serpents, scorpions, gnats, and most wicked men. Yet did this vile place receive fifteen peculiar favours, 1. This was the dwelling-place of the parents of *Jesus*, *Joseph* and *Mary*. 2. This was the country of *Mary*, blessed among, and above all women. 3. In this place the most happy message was brought to her by the angel, *Gabriel*, that the time was approaching, when the Hope of the Fathers, the Delight of Angels, the Consolation of Israel, the Desire of the Nations, the Saviour of all mankind was soon to appear, clothed with human flesh. 4. Here the *Holy Spirit*, even the Power of the MOST HIGH, came upon her, and overshadowed her, so that she conceived her Son by this supernatural way. 5. Here Christ was borne six months

he shall be called the *separated one*, or the *seed* reserved out of the fallen thrones, ages and glories, of the two great transgressors, *Lucifer* and *Adam*, as *Abraham*, heir of the world in his figure, was taken and separated from all the people of the earth, after the confusion of tongues at *Babel*. Nor was this knowledge of the true reason, why Christ was called Jesus of Nazareth, lost to the church in the time of *Valentinus*; who, keeping some original truths in the Triad and seven Emanations, (called Sephiroth,) mixed many spurious engraftments from the Chaldean, Pythagorean and Platonic Systems, as the *Gnostics* had done before. They confounded the pure source of true knowledge respecting the *æons*, or ages, the fallen spirits and the Messiah, which lie in the Law and the prophets, and which are now to be found in the writings of Paul and John. Let the learned read Buddeus concerning the heresy of the Valentiniens, where they will find Truth and Error mixed together, as is generally the case. Yet many things were charged to his account, which as Buddeus from *Eireneus*, an earlier writer than *Epiphanius*, the Heretic maker, shews, were mere calumnies; and nothing is more common in ecclesiastical History, and among four zealots;

in her womb. 6. In this place lived all his relations and kindred. 7. Here was he educated. 8. Here he passed almost Thirty years, before he came forth to publish the Gospel. 9. Here he first promulgated the Gospel, as recorded in Luke, iv. in the Synagogue. 10. Here he continued, and prepared himself as a Nazarite, for the great functions of his public character, of Priest, Prophet, and King. 11. From this place he took the name of Jesus of Nazareth, which friends and enemies gave him; and which was given by himself to Paul, after his assumption into Heaven. 12. By this Name, was he stiled on the very cross. 13. By this name, his disciples were reproached as the heresy of the Nazarenes. And let me add, By this Jesus of Nazareth, must all sinners be saved. Amen.

zealots; such *Epiphanius* is acknowledged by all to have been. The foundation of their doctrine was strictly true, that, in Jesus Christ, all the virtues, powers and glories of the æons or spirits, that fell by rebellion, were gathered together in him, and were regenerated, to a new and blessed harmony and union through him.—This truth was well known, and asserted by the prophets, and by all the ancient Hebrew Church, and confirmed by the Christian, 'till the council of *Nice* lost sight of it, and of many other precious truths also.—Nor would it be any difficulty at this day, to reconcile their principles with the sound part of the Jewish Cabbala, and the true Doctrine of the Gospel, though *Buddeus* in *Dissert. de Heresi Valentin.* defended part, he knew too little of Moses, and the spiritual sense of his Temple-Service, of the altars of brass and gold, the Seven Lights of the sanctuary, and the glory of the *cherubim* in the *Holy of Holies*, to instruct him, whence the errors arose, and how they might be reconciled to scripture in general. In a few Dialogues more to follow the first, addressed to the Jews, this truth will be set in a view so clear, that none but the prejudiced, will be able to contradict any part of it.

To return. As a Guide to Times, we are led by the signs of Seven Days, Seven Weeks, Seven Months, and Seven Sabbatical Years of Moses, to the grand figures of the spiritual truths concerning the kingdom of Christ. 2dly. In the ancient tradition of the 6000 years, before the seventh great day or year arrive; which is said to descend from the house of *Elijah* the prophet. That two thousand shall elapse, *Tobu*, void or desolate; two thousand shall flow under the Law, and two thousand under *Messiah*: which we find to be nearly the truth.—

For 2075 years passed before *Abram* was called: from him to the Messiah nearly the same time run: and from Christ the same period must flow, except the days of the last Chiliad be shortened, of which the Jews have had a tradition, that they should. This our Lord seems to insinuate, "For the *elect's* sake, shall those days be shortened."

I make no doubt, but that Christ was born in the first year of the fifth day, or chiliad, and not in 4004, as that great and good man, *Usher*, has settled; because all the times of days, months and years, bear under the Law an exact measure, neither lunar, nor solar, but made to fit a precise time, without fractions, in any of those figurative periods — But no man can ascertain chronology to a few years, even from Christ. And as to the precise time, that the Gentiles shall have their call, and enjoy the Gospel-Covenant, while the Jews are shut out, no one will venture to declare, without an absolute direction from Heaven; yet may we see, that the time draws near. As before observed, the Jews as a people, had the covenant in Jacob and his birth-right, supposed about 1805 years before Christ. The time parallel for the Gentiles will expire in 1805, or nearly, as we must reckon from our Lord sending the seventy to preach to the Gentiles in *Samaria* and *Galilee*, appointed for the figure of the idolatrous world in that land; this time must be computed, not from his Birth, but from *30 years and somewhat more after it, when he first elected his family of
twelve

† Our Lord was in a manner *bid* for thirty years. At this age, the priests entered on the ministry of the Tabernacle of the Congregation. Numb. iv. 3. 23. 30. The Son of God entered on the royal priesthood, and was baptized with the *Holy Spirit*, the true oil of gladness above his fellows, brethren, or associates, according to Psalm xlv. 7, that he might have the pre-eminence

twelve fathers, or twelve spiritual brethren, sons of the same God and Father, after being inaugurated into His most holy and glorious Priesthood, by the Baptism of the *dove-fire*, (void of wrath and destructive power) in his form, as Man under the *law*, that is, in the flesh of sin, to be the sacrifice for the whole creation, and the propitiation for the sins of the whole world, as well as for the elect. 1 John ii. 1, 2. The Jews will be the best and most proper Messengers, on their conversion, of that most abounding grace reserved for all men, when the number of the royal Elders, or Assembly of the First-born, shall be full. Then the Seventh trumpet will begin to sound, and continue probably for some years, to all the Earth, and the *Mystery* be finished in bringing in *everlasting righteousness*, in the sealing up the vision and prophet, as now fulfilled, and in finishing the transgression, and in making an end of sins, and reconciliation for iniquity, and anointing the *most Holy*. Dan. ix. 24.

I will observe in this place, that whatever learned and benevolent men have done to remove the prejudices, that hinder their conversion, has proved ineffectual: they have never duly considered the Council of God revealed unto Paul, in Rom. xi. or they would have seen, that the *veil* must remain upon their hearts, till a prefixed time is elapsed.

I remain, dear Sir,

your Brother in the

Love and faith of the Philadelphian Church.

R. C.

in all things, being the *image* of the *invisible God*, the *first-born* of the *whole creation*. Coloss. i. Again it is said, that God did predestinate the *Elect* to be conformed to the *image* of *his Son*, that he might be the *first-born* among *many brethren*." Rom. viii. 29.

P. S. About the end of the sixth Millenary, *Raynolds Martini* somewhere says, the Jews expect the advent of MESSIAH. *Windet de Statu Functorum* repeats the same tradition, p. 140, 144. Meuschen and Rhenferd, in *Dissert. de Seculo futuro*, adduces these words, "MESSIAH will come in the Sixth Millenary." One remark more: "He will not come, till all the world become Sadducees." *Sanhedrim*, fol. 97. cited by Meuschen. p. 162, of the New Testament illustrated by the Talmud, and other Hebrew Antiquities.

As I have treated, in the *General View of Times*, of the Egyptians mourning Seventy Days for Jacob's death, which measured by Jubiles terminate in 1811. no more shall be said of it in this place. At, or before this time shall fully arrive, the Jews, I am firmly persuaded, will be converted to the Lord; and the Egyptians, or the Gentiles figured by their idolatrous worship, shall enter into the congregation of the Lord, in their third generation; as *Moses* has predicted in Deut. xxiii. 7, 8. Which *Isaiah* has repeated as the second witness to this great Mercy of God, "when Egypt shall be his people, and Assyria, the work of his hands, and ISRAEL his Inheritance." Chap. xix. 22.—To a time our Lord alludes, when he says, "They shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. The apostle Paul, fully enlightened in this purpose of God, has confirmed the truth of Times prefixed, in these words. "Hardness is happened unto Israel in part, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. xi. 25—32. To which most blessed conclusion, surely every Christian saved by grace will say, with a willing and joyful heart, Amen.

OBSERVATIONS

ON THE

MYTHICAL FABLE OF THE MARRIAGE OF VULCAN AND VENUS.

*Introduced by the very learned and ingenious
Author of PHILOSOPHICAL ARRANGEMENTS*.*

IT is astonishing, that a person should give us any part of ancient mythology, as built on certain ground, when no subject is more intricate and doubtful. What has been advanced concerning Vulcan and Venus, has no similitude to nature, nor any agreement with the most principal and illustrious phænomena of it; upon which, however, mythology was first founded, though soon adulterated and obscured so as scarce to be known, by heathen priests, their first philosophers and poets.

I will endeavour to develop the history of Vulcan; and as I shall keep close to Nature, the school of the true magi and sons of contemplative philosophy, in the elucidation of this subject, the world must judge how far the correspondence and analogy hold between them both.

Vulcan, in the general sense, appears to be the universal fire, diffused through the vast mass of inert matter, which, in its first form, was thought to be water. To this, all the most ancient philosophers, particularly in Ægypt, the school of Greece, agreed, in making water, the

* James Harris, Esq;

the matter, the hyle, or mother of all things; and fire, the father of its life and animation. Fire, the most active, universal and prolific agent, cannot operate upon itself: it requires a wife, a female, or lower matter, to shew its astonishing and various effects upon: and when matter, or Venus, is united to it, that fire, which seems one simple and uncompounded essence, then puts on ten thousand beautiful forms, colours and motions, through every department of nature; from minerals by a gradual ascent to vegetables, to animals, to man.

2dly. When the seminal spark, monad, or atom of fire, lies hid in the matter, or matrix of all things, it appears dark, deformed, and in no wise promising such a fair contexture and life, as it will be clothed with, when it has built its vessel, house, or body, in which it seems dormant awhile; hence fire was called in Vulcan, under this restricted idea and conception, *deformis*, having yet no particular configuration. This is evident in the progressive state of the seminal powers in the womb; where the embryo lies in the most shapeless and seemingly vile appearance, till the slow operation of the imprisoned fire, brooding over it day and night, raises it into a vessel so beautiful in its general structure, and so diversified in its different parts, as this seed of the mythical Vulcan and Venus, fire and water, the husband and wife in physics, puts on the symmetry, colour, life and motions of the human, and animal part of the creation.

3dly. All fire united with matter; the philosophic Vulcan with the philosophic Venus, or matter yielding to the different signatures, to be impressed by this universal spirit, becomes the father of all that wonderful variety, as well as uniformity, in the great theatre of the visible world; though dark and invisible in its internal operation,

operation, bedded in the seed and centre of all things, which grow from a point to a circumference; in this state, it might well be called black and ugly. For let us take the seed of any thing, and consider it, when it putrifies, grows black and foetid, before it passes over into a new life of vegetation or animation; who would think that this deformed process of nature, the hand-maid of providence, should lead to the evolution of such variegated beauty, powers, colours and motions, as nature assumes in the diversity of corporeal forms, in every scale of being, animate and inanimate, sensitive and rational?

As mythology was in part, built on physics, the most universal and beneficial phenomena of nature must necessarily take the lead. Moses taught the world, that light and water are the form and matter of all succeeding manifestations, from the chaos to the man in the garden of Eden. As the same glorious displays of these two elements or principles; the one active and male, the other passive and female, must shew themselves through all nature, open to the eyes of inquirers; the original truths could never be lost, though they were soon confounded, either by design or ignorance, amidst the hieroglyphics of Egypt, and the fictions of the Grecian poets and philosophers, the fathers of idolatry. It is not then so unaccountable, that this Vulcan should be the only one, save Pallas, that was *androgynos*, male-female in one. This mythical fable, in the truth of nature, is no more, than that there is no fire without its body, vessel or garment, coexisting with it; nor any

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matter,

|| Vid. Pierii Hierog. p. 230. Struchmeyer's Theol. Myth. et Hulfum de Melchisedech. p. 308.

matter, but what is conjoined to a latent fire, its vivifying and moving spirit.

4thly. As Vulcan, representing the principle of fire in nature, was married to Venus, who sprung from the sea, or watery element; so is this wife, the apparent mother of all beauty, grace, colour, figure and motion: for matter, in all living forms, begins from water; so when it has passed through the secret and amazing changes of the hidden spirit, the *anima mundi* of Pythagoras and Plato (stolen most probably from the altar of fire in Moses, and the laver of water in the temple, as well as from the light of the first day, and the water of the chaos recorded in Gen. i.) it assumes different textures, signatures, colourings, and an inexpressible variety displayed through all the creation; it is hence no wonder, that Venus, or water, in its first manifestation, rising up into the forms of trees, flowers, and vegetables; into birds of variegated plumage; and animals of different kinds and cloathing; and in man, the microcosm, or the last and most perfect, comprehending all in union; that she should be called the mother of the Graces, most beautiful and naked, because nature, in all its profusion of forms and colours, is most amiable in her own simplicity. Nor will it oppose this sentiment, if we allow Jupiter and Euronome, or Bacchus and Venus to have been the parents of the Graces: for Bacchus is but wine, that is, the solar fire or light in the juice of the grape, long-concocted and tinctured with its genial beams, diffusing an universal exhilaration over the body, mind, and imagination, and raising them to more lively sensations of pleasing warmth, which opens the heart and all its tender and benevolent feelings, when drank with temperance and moderation, as wisdom prescribes, as religion commands. And if
Bacchus

Bacchus be the friend and companion of Venus, is not the solar influence, at the return of every spring, a cause of universal fertility to inanimate matter, impelling all animals to propagate their kind? nor does man stand neutral, but much affected by the power of the impression of this universal Cupid, or God, diffusing love through all, by his nearer approach. Light is therefore the general husband and bridegroom of all matter, insufling his animating rays, and perforating his brides of air, water, earth, and all sublunary things, by the incessant darts, the *spicula amoris*; not excepting the deep bowels of the earth, from his warm embrace, and fecundating incubation. Again, as light is the supposed cause * of all sense and understanding; and they who possess the greatest genius, are said to be endued with more æthereal fire than others; it is no wonder that Vulcan should have his temple at Athens; or, that he should be said to make weapons for the Gods, and to draw forth arts mechanical and civil from his ownself. This is only ascribing to its true cause, the origin of all inventions for the service of human life, under our present state of labour and drudgery on earth: for, as great genius is a larger portion of the divine *aura*, light, (from the Hebrew *aur*, signifying light) so the universal fire, worshipped so early over the east, was the supposed cause of this pre-eminence: hence Vulcan is reputed the God of those inventions; not as the great Bacon conceives, through the instrumental efficacy of fire, but as the giver of the intellectual light for inventions subservient to civil life. That the great elements

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* I desire to be understood, that I am no Materialist. I believe the Soul of man to be a spiritual Light, incorruptible and simple in its essence.

ments of nature should be personified and deified, is a very obvious ground of idolatry. The extensive and noble benefits, which the solar and lunar light gave to men, soon made weak minds forget the Creator in the beauty and magnificence of the created representatives; and when the greatest efforts of philosophers (as Lord Herbert confesses in his religion of the Gentiles) ascended no higher than fire and air, as their Jupiter or Supreme God; it is no matter of surprise, that some placed the first, and some the last, in the sovereignty of all nature. The mythology of the * Heathens preserves the great outlines of the Mosaic creation: of the fall of angels and of man; of the promise of the restorer, with the figures representing these most important truths, during the patriarchal and legal dispensations. On these grounds, many other parts of Vulcan's character and offices, shall be explained, when I will discuss more particularly what has been adduced concerning this God and his Venus, by the above author. And in some subsequent remarks it shall be proved, that all the philosophers whose wisdom is boasted of, in preference to divine revelation, were at best Sceptics in all interesting points, and never consistent, either in morality or physics.

If we trace his origin, he is said to be the son of Jupiter and Juno; and by Hesiod, the son of Juno, without her husband. As the Græcian mythologists corrupted what was borrowed from Ægypt chiefly, they mixed and confounded times and persons; nor can any branch of their pretended wisdom in mythical subjects be explained in any great and important sense, on the ground

* The learned Huet, and Gale in his Court of the Gentiles, have hurt the true ground, by forcing it further than they had any occasion.

ground of nature or past events. The first part of Vulcan's birth seems taken from the fall of Lucifer, the archangel and head of all his host cast down into darkness together: and as the fall of Adam, the head and root of this whole creation, is founded on a prior lapse of angels, can we suppose that the first ages had no traditions of such interesting events? Vulcan is then the son of the true Jupiter, who has all lives, essences and powers in himself. The rebellion and expulsion of this cherub from heaven must have been known from the great ruin of our Adam; for, as Burnet, in his Theory of the Earth, somewhere observes, these most weighty transactions could not but be universally propagated among the earliest descendants from him, who were so deeply interested in the consequences. Now the idle story of Vulcan being brought forth by Juno without Jupiter, cannot be built on nature, whose phenomena seem universal, and most probably uniform every where. The ground of this fable seems to be partly taken from the seed of the woman mentioned after the fall in Moses; which was again renewed by Isaiah under the character of the Virgin, who was to bring forth the man. The lying poets (and mythologists were the first, as appears from the fragments of Orpheus, as well as from Hesiod and Homer) assembled pieces of various events, and made just such a mixture of truth and falsehood, of facts and fictions, as Horace complains bad poets did in their writings.

Laté qui splendeat, unus, & alter

Assuitur pannus.

Juno, in the most general sense, is the † air: the magi

of

† See Pomey's Pantheon Mythicum. p. 77.

of *Ægypt*||, (who were the first chymists operating by fire, to analyse the principles, or the first matter) called the air, hermaphrodite; having both active and passive power, the male and female in one. Now, as light is always projected from the central darkness, by a secret compressure and strife of two principles; and as this is most seen in dark clouds projecting lightning, that awful phenomenon, they might denote the birth of fire and light, from Juno alone; and as this birth is violent and terrible in thunder, lightning, meteors and fiery eruptions in the aerial region, he may be said to be cast down from heaven, and to be deformed, wanting legs to rest on; because this generation of fire is but transient, and cannot maintain itself, or keep its flame alive and constant, as the sun and planets appeared to do.

The ridiculous mummery recorded by Pausanias, of Vulcan not forgetting the injury, and making a golden chain for Juno with a secret spring; and of Bacchus being obliged to make Vulcan drunk before he would release Juno, from the laughter of the Gods, is just like the other nonsense of the Greeks; a farrago of idle dreams, from astrology, chymistry, physics, and sacred history, making a chaos, and a confusion worse confounded. But it is a fortunate thing to speak absurdities in Greek, and of such great antiquity; especially, when *Græcia mendax*, so reputed by the Romans, (who could lye as well as their school-mistress) and a mere copier of *Ægyptian* superstitions and follies, added her own fruitful invention to that wretched jumble,

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|| Nature was most studied, and abused too in this land. They knew the combinations of the elementary world, to work great wonders through them.

The oldest name, *Hephaistos*, which *Pharnutus* derives from a Greek word, signifying to burn, and *Plato* from a word importing to preside over light, shews us, that this God was, among heathens, the element of fire, or the father of light. The etymology of a very learned man seems more natural, derived from the Hebrew*, (*Abb Eschib*, father of fire. The sound is very little changed, and bears a nearer relation to the first and most striking phenomena of nature.

It may be allowed, as *Banier*, *Gale*, and others think, that *Vulcan* is an easy corruption from *Tubal-Cain*: yet this is but a secondary character, and belongs not to the universal nature of this element, the monarch of this creation, and the greatest and most glorious image and representative of its incomprehensible and infinite Creator.

Vulcan is confessed to be at the head of the *Ægyptian* deities, and well he might be so among those, who first corrupted physics to idolatry. Secondly, they might denominate their kings from the properties of this universal and beneficial element: this is so natural, that almost all distinguished names are formed from allusions to fire and light; and language itself, divested of metaphorical and tropical expressions, derived from this source, would lose all its spirit and energy.

As to the third *Vulcan*, or the *Græcian*, who, according to the pride and lying vanity of the Greeks, comprehends the characters and offices of all the other, no one ought to assent to *Banier's* account, till he can fairly prove there was ever a *Jupiter*, or a *Titan* race at all, but what was

† *V. Hulfium de Melchisedeco*, p. 309.

‡ See the multitude of classical epithets to *Igneis* and *Lux*, in *Ravisi Textoris Epithetorum Epitome*.

was borrowed and mutilated from the fall of Lucifer and his host, probably his children, cast out of Heaven. As to what Sir Isaac Newton says of this fable, in his chronology, it cannot admit of any comment. He never seems to apprehend, that physics were the first ground of mythology, and the only one, when sacred history, with the great lines of the most important events, began to be adulterated after the dispersion at Babel: he adopts therefore the Græcian fables to a secondary sense of persons, and even those scarcely credible, as may be seen in Banier's Mythol. vol. ii. 356. It is very obvious to conceive under what different representations, symbols, and hieroglyphics, the most interesting events must appear in the early periods, when every nation soon made Gods to themselves; and afterwards, by an intercommunity, borrowed the deities of their neighbours, when God suffered them to walk after their own ways and inventions. Nor could the great deceiver, Satan, aim at a better policy, than the introduction of such a mixture of *Dii majorum & minorum gentium*. On this ground, we may account for his pretended fall at Lemnos, an island subject to dreadful earthquakes and volcanoes. For, as by the expulsion of this great cherub and his host from their thrones in heaven, the whole materiality of his kingdom, at first a sea of glass mingled with fire, of the utmost tenuity and transparent splendour, fell down into chaos and confusion, as the ancient Hebrews assert, from the prophets Ezekiel and Isaiah; and all nature became corrupt and vitiated from its original harmony; it was very easy for heathens, who gradually disfigured all traditions, and the Greeks more than any others, as Banier and Gale observe, to fix upon places dreadful and horrible for this fallen potentate to inhabit, or rather to be confined in

Heaven

Hence too, they conceived that his evil genius would still prompt him to disturb and afflict mankind in every manner he could yet exert over the natural world: therefore earthquakes and volcanos might be properly attributed to him, as suiting that evil principle, which was known so early under various names among the eastern nations, long before the Manichees appeared under Christianity; for this sect was only revived, founded on a wrong idea of a very great truth. "The angels," says the Apostle, in the account of this ancient and awful event, "who kept not their habitation, were cast into Tartarus, reserved in chains of darkness:" and as some locality must be conceived by the human mind, such places would be thought on for their residence, as corresponded to the utmost horror and frightfulness: nothing is more so, than darkness, or a total absence of glorious light. Darkness may indeed exist without change of place, as a man that loses his sight, is as much a prisoner of darkness in his own house, as in the deepest bowels of the earth. Even Virgil could imagine no place fitter for the rebellious giants, than the fiery and sulphureous caverns of Mount *Ætna*.

Of all the master-pieces of workmanship ascribed to Vulcan by the stupid Greeks, such as the palace of the Sun, the armour of Achilles and *Æneas*, and other trumpery, one only carries any similitude to truth, that is, Pandora; she who was formed by Vulcan out of mud, and gifted by every God and Goddess; who by opening the box, let out all evil into the world. Is not this the corruption of the history of our first mother, Eve, whose fatal curiosity brought death, and all the train of attendant miseries into our system? How natural was it to suppose our first parents endued with the noblest perfections,

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implied

implied in the words of being made in the image and likeness of God? And as the first man, as to body, was formed from earth, red earth, or rather blood, the last step of perfection this element can ascend to; must not his wife, taken from him, be supposed endued with the same excellency? If we inquire, why Vulcan, the God of fire, is the architect; the reason is not incongruous, when we know, that a fiery essence is the spirit animating all beings within our creation: and in the Hebrew, the earliest language written, and founded on nature, the word *Aish* is the man, and *Ashe*, the || woman or wife, a weaker fire or glory reflected from a stronger, and united to its root and cause. They are both derived from *Aish*, signifying fire, as is confessed by good judges in this † sacred tongue.

Amidst the darkness of fable, some rays of original truth break forth, and point the way to real history. The children of Vulcan were many, but Proteus and Erichthonius are the two most eminent. And the Cyclopes, so called more probably, as being *circum-circu-olati*, instead of having one eye; as light is all eye, seeing in all directions, as well as penetrating every way; and did not many philosophers suppose the sun, an intellectual being? These are said to make armour for Jupiter. Fire in subterraneous caverns, and fire in the air, cause earthquakes and thunder, the great and terrible weapons of the supreme God, whom David styles the God, who makes the glorious thunder. No doubt, the old liar from the beginning, who deceived the nations, studied to with-
draw

|| Vir, Vira.

† V. Heeseri Lexic. Philol. p. 201. and Gusseti Comm. in Ling. Ebræam,

draw the mind from the Creator, and to corrupt it with such impure and wretched * Gods, as Ægypt, Greece and Rome, formed or borrowed from one another. Proteus is not matter in general, as the learned writer of Philosophical Arrangements asserts; but is the *sal universale* of the old chymists, and magi of Ægypt. His temple stood in that land near the temple of Vulcan: and his sons, Polygonus and Telegonus signify fertility and perfect generation. It is this wonderful principle, which is configured into ten thousand forms, and has water for its mother, and Vulcan, or a seed of fire for its father, the plastic and animating spirit running through all nature, and causing by innumerable combinations and specifications, variety of colours, saps, odors, and other beautiful qualities in the animal, vegetable, and mineral kingdoms. Proteus is called one of the oldest Gods: and is not water first mentioned in Gen. i. even before the spirit brooded over it, or the sea was generated from this mother element? The herd or flock of Neptune, ascribed by the Greeks, the apes of Ægyptian deceptions, appear to be no more than the various species of animals, plants and minerals, in which this subtile matter † diffuses itself, and is one cause of that fertility and incorruption they maintain, at least, during their period of existence. Let it be observed, that salt is merely passive; a kind of wax to receive the infinite va-

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* Scripture seldom, if ever, reproaches the nations for deifying Men; but the Sun, Moon, Planets, Earth, Air, Water; and all these, under fanciful images of their own invention, after the forms of men, beasts, plants, &c. &c.

† This was the ancient symbol for incorruptibility and fecundity, used in sacrifice, and in the inauguration of Kings, Priests, &c.

riety of signatures, which the seminal fire, the cause of its figure and growth, shall impress upon its subjects. The inexpressible difference, splendor, and beauty of salts, in their mixture, as well as in their naked state, is a matter of astonishment to such as view them through the discoveries of microscopic glasses: and the rise of, this God, Proteus, herdsman of Neptune, the ocean and great treasury of this principle, his change into all shapes, and giving specific distinctions to colours and tastes, even to the stones and minerals, was taught by the sons of the Hermetic philosophy, though their secret characters were soon adulterated in Ægypt itself, and more so by the Greeks and Romans, who stole what they boasted of as their own, and spoiled what they borrowed from wiser people.

The first inquirers into Nature by chymistry or fire, very early in Ægypt, were Theosophists, and doubtless adorers of the God of all nature: but the depravity of man's heart will soon turn what is good into poison; so was it among the Ægyptians, who are found among the earliest apostates from the great truths of the revelation made to Adam and Abraham; and among the first propagators of a multifarious idolatry. Yet the Greeks, whose philosophy was the rubbish and surface of the doctrines of the Magi in Ægypt, and who never spoke plain sense on any subject; and clothed even the little morality they had in a mythic garb, as Pythagoras and Plato did: these men are set up as suns and planets to the darkened world; when in all points of great moment, they were sunk into the lowest dregs of idolatry, and its concomitant debauchery, and gross sensuality, recommended by the sacred examples of gods and goddesses; and what mortal should doubt to do what Jupiter, Venus,

Venus, and the heavenly family of gods had done before? — These are the men fit to instruct the world, when their schools were divided into three forms, of Scepticism, Dispute, and Atheism. If the vanity of their admirers did not boast of such lights, as rendering Revelation unnecessary, they should be passed over with the just contempt they deserve, when considered in any other view than writers of rich and elegant imaginations. Their language is an advantage to them, and their antiquity another recommendation; with some, the sun may seem to give more light and warmth, when called by a sound of two or three smooth syllables, than by the poverty of one tone, and perhaps that not very musical.

Vulcan's second son, Erichthonius, as his very name imports, is that stubborn, untractable earth, that will not answer to any signature, or impression. It is called by the ancient chymists, *terra damnata*, *cadaver*, *caput mortuum*; and it is from this most ancient, tho' secret science, that this Name of Vulcan's son is taken. The schools of Pythagoras and Plato call it, the harlot matter, that rebels against the husband, the spirit or fire-essence. This son was deformed with dragon's feet, others say, he had no feet. The word *draco* is a term of that art, whatever sense it physically signified. It is, however, applicable to the rude and mis-shapen parts of nature, such as rocks, metals, minerals; and other fossils, which undergo no visible change or vegetation, or at least so slow and so deformed, that he might be said to have no feet, no growth or motion of its parts, like the other members of nature, which the genial fire informs, evolves and ripens into that endless diversity which adorns the face of creation.

The ridiculous story of his birth, owing to his father's struggle

struggle with Minerva, has an allusion to the cause of Lucifer's sin and rebellion, when he wanted to ascend the throne of the Supreme, and marry a wife, a materiality, too exalted for his spirit to govern; when he divorced his own wife, his own glorious materiality, or his bride, as the New Jerusalem is called the bride, and mother of us all, in the physical language of St. John: for matter is the female in sacred physics, and is the passive ground of all forms. It is, on this account, that all the materiality of our present world is called the harlot, *pelle materia*: and our bodies formed and nourished from the confused state of its first purity, are the children of the great whore, the true Babylon, or confusion of those seven spirits of light, which Lucifer first destroyed; and under which, our Adam fell by his transgression, being cast out of Paradise into the outer world, where the matter is adapted to punish his crime, by heavy labour, in subduing the earth and its component parts into food, raiment, and habitation; for which three wants all mankind are in motion, and toil from one end of the earth to the other. It were easy to decypher every part of this history by real events; and even Minerva, born out of Jupiter's brain, is a corruption of that first matter, which the wise Hebrews called emanations from the highest world; and which David calls *Shecachim**, the clouds of glory, or habitation

* Vide Bythneri Lyr. Proph. p. 118. *Nubes. aer, aether, pulvis tenuissimus*. Parkhurst's Heb. Lex. 363. Plantavitus calls them so, from their subtilty and most extreme tenuity. "Who is he among the clouds that shall be compared unto Jehovah?" Psalm lxxxix. 7. This is the primary matter, or most pure efflux in the third heavens. And this state of matter, in liberty, was testified of by the clouds of both altars under Moses: and from this was derived the doctrine of atoms, or the corpuscular philosophy, by Democritus, though known ages before he lived.

tation of Jehovah, the father God. Now this word signifies the greatest tenuity or rarefaction that matter is capable of, and which is ever married to the purest spirit, light or fire.

The lameness of Vulcan, or the slow foot, *tardipes*, as he is called by Catullus, can have no reference to a person, but to a certain property of the wonderful element of fire. The Romans personified every phenomenon of nature. Now, in the theatre of nature, he is a slow mover, as in the stages of vegetation, where his steps are scarce perceptible, and his progress so leisurely and gradual as not to be seen, but at distant intervals; and he is more slow in operation in the womb, where animal life is ripening, and the vessel concocting many months before all the parts of its house are finished.

As Ægypt, the first of nations, adored Vulcan most, and built magnificent temples and colossal statues to his honour, so they were the first students of Nature: and as the greatest, and seemingly the sovereign power of fire over all things, must be evident to the most incurious observer, we can the more easily see why they first deified and worshipped this illustrious minister of the Most High.

The Romans offered to him that peculiar sacrifice of the burnt-offering, as was done a thousand years before at the tabernacle of Moses to the God of the Hebrews; and even all great decisions and treaties were performed in his temple, built purposely without the walls of the city, as they thought nothing could be * more sacred than the avenging fire, whereof this God was the symbol. As God was pleased to command the perpetual fire on his

* Banier's Mythol. vol. ii. p. 359.

his altar, and the seven lamps for ever burning before his throne in the tabernacle built, before Greece or Rome had any name of consequence ; and before the first had received letters from Phœnicia by Cadmus, nearly 250 years. Satan to mimic the truth, studied to invent rites somewhat similar in the external symbol, that he might more easily deceive the nations, by furnishing an internal sense in opposition, that is, by substituting the created and visible power or image for the uncreated cause ; and this must at first have been the only ground of idolatry. For the end of seducing man from his Creator, the vestal fire was established and nourished with sacred care, not as domestic fire, according to the idle and childish opinion of Varro, called the most learned of all the Romans, who says, Vulcan means such vehement fire as forges and furnaces require ; for that is the same agent under greater degrees of strength ; but the vestal flame was a symbol of that element, in the *cœlum empyræum*, that is always a pure virgin, never immersed or married to any gross or saculent matter, but remaining unclothed and naked in its simple essence, self activity, and vitality. The lion, consecrated to this God, from darting fire as it were from his mouth, is misrepresented by mythologists. This animal was the symbol of light all over the east, and is taken into the wonderful hieroglyphic of the cherubin, which was real in the garden of Eden, and typical under the law ; and which is transferred to the New Jerusalem by the great prophet John, in his revelation. The lion is the emblem of fire under that mode or property, called light, the visible cause of all manifestation of things, as well as of life, motion and influx, in animal and

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rational beings. It is this which the Poet intends, when he says,

Spiritus intus alit, totamque infusa per artus

Mens agitat molem, et magno se corpore miscet.

ÆNEID. vii. v. 714.

For though the irradiation is amazingly strong from the central point of the sun, yet it is the apparent life and preserver of nature, both in the center and circumference of things. And it was not to express its violence, but utility, that it was worshipped under the form of this animal. The dog was added, in all probability, to represent the watchfulness of fire, which wants no slumber, no rest, but is ever active, and unwearied in its operation. *Ignis Vigil*, and *Canis Vigil*, suit each other in one respect; and, as the contemplators of nature formed their notions from appearances, they thought the sun ran its course perpetually, without resting on its great journey, for none but children could think of his sleeping in the lap of *Thetis*, or the ocean? and from his unwearied motion, they ascribed the same property or attribute to all fire, which they regarded as derived from that primary and principal fountain of it.

Now the union or marriage of *Vulcan* to *Venus*, † (who is said to spring from the foam of the Sea, a decent covering for the humor *Salinus Seminalis*), bears no such sense, as the learned writer of philosophical arrangements assigns, adopting the opinion of the ancient mythologists. The whole mystery is, as shewn before, the union of the universal fire to matter, water, or *hyle*, the *materia prima*; and

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† The other *Venus*, called *Venus Urania*, is the region of pure intellectual ideas, before they descend into matter, as their garment and visible form.

is called by the Hebrew writers, the male with the female, or the light with his vessel or garment : among others, it is denominated *primum calidum primo humido conjunctum*. It is not then the fire applied to arts, but the great spirit of nature, which brings forth every production, or Venus, the general beauty of creation, naked, graceful, and harmonious, in those wonderful varieties of figure, colour, and motion, spread over this habitable globe.—As Banier has justly observed, the Greeks spoiled every thing they touched ; so did the Romans too, confounding things for persons, and persons for things. And it is scarce worth the pains to develope their intricate mythology for the few fragments of knowledge to be gathered from this uncertain path ; but, as many men put so high a value on the ancients, who were children in science, in a general view, and who spent more time in the eristic logic, the source of dispute, scepticism and atheism, than in practising truth and goodness, as Diogenes Laertius in their lives sufficiently proves : this fond and partial opinion ought to be corrected. This is not attempted to insult the weakness of Heathens, or to consign them as many cruel writers do, to everlasting perdition. I regard them as my unhappy brethren, in one view ; and in another, as embraced in the great council of God for redemption, from the blood of one beloved Son ; not for their works, or righteousness, for they were far from such a character ; but to manifest his name, declared to Moses, The Lord merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin. Exod. xxxvi. 6, 7. As this is an age full of the strange tone of philanthropy, benevolence, enlarged sentiment, and refined feelings, &c. though we may hear in all companies, that a father cannot trust his son,

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nor a son his father, so degenerate are men grown; let not closet philosophers, from their elbow-chair, give such high and flattering pictures of the virtue of this age, as if the spirit of God had anointed men with universal holiness, righteousness and truth. Let them step into the world; into the cities and towns of Europe, polite, civilized, and Christian Europe; then they may judge, whether the misanthropes, as they are styled, Rochefoucault, La Bruiere, Senault, Helvetius, and others, have drawn mankind with too dark colours. They have painted them such as the great Searcher of hearts has authorized; and such as constant experience confirms to every impartial speculator of mankind. And shall we oppose to Revelation and experience the delusive representation, which Shaftesbury, Hutcheson, Brown and Sterne have drawn of human nature? Are such the Apostles to preach to the world the dignity of man, the self-righteousness and power of the will, unassisted by heaven, by grace, or the spirit of light and life; when the glory of heaven, and the terrors of future punishments, work so feebly on those who yet believe these awful truths? Are men ready to sacrifice their lusts and passions to the eloquence of Plato, Tully, or Seneca? Will they lay down their pride and haughtiness, their unbounded avarice, their refined luxury and sensuality, at the feet of Aristotle's ethics? Will they cease their adulteries; their vile seductions of beauty and modesty, by false oaths before, and treachery after, at the sight of Tully's bust? Will they love their gracious Creator? Will they be humble and lowly in heart; be just, temperate, merciful and liberal, from the theory of fine sentiments and speculations on the beauty of virtue, the fitness of things, and the excellency of disinterested attachment to moral rectitude;

rectitude ; when at this hour, the corruption and venality of the great, the impiety, prophaneſs, and contempt of the laws of God and Man are proclaimed even by thoſe who ſhare in the guilt ? It is to be lamented that a perſon of great natural and improved talents, is giving an oblique ſtroke to Revelation, by a total ſilence of it, even on moral ſubjects, which points out and enforces (if any thing can operate on mankind) all things lovely, venerable, pure, excellent, and of good report, with perſpicuity, force and extent ; while he calls our attention to thoſe heathen writers who can never teach us what they never knew, the greateſt and moſt important truths to every man ; and which the great and learned Selden thought himſelf happy in finding centered in that knowledge which ſacred writ places before our eyes. Montefquieu ſomewhere obſerves, that the Chriſtian faith binds man with many chains which he does not naturally love. Greek and Roman philoſophy is a milder miſtreſs : Political manners, refined taſte, love of arts and connoiſſeurſhip, will keep company with unbridled luſts, cooſtly Epicuriſm, and the contempt of the laws of God, and even common morality ; while under this garment of ſplendid hypocrify, men walk as *painted ſepulchres* ; and with all the głoſs and poliſh which the graces taught in the ſchool of a degenerate world, can give, they admire their own beautiful external, while their inward parts are full of that rottenneſs and corruption which a good Heathen would abhor ; yet they tremble not, that the great Knower of hearts ſees them daily in that polluted and criminal ſtate of mind.

PHILALETES.

King's Bench-Walks, Temple, 1775.

STRICTURES

ON A TREATISE, CALLED,

"A View of the Internal Evidence of the
Christian Religion†."

IN A SERIES OF LETTERS

BETWEEN

TWO FRIENDS AND BELIEVERS.

LETTER I*.

Dear Sir,

AS you desire to have my observations on the passages marked by your pencil, I shall readily obey the request of so kind a friend, whose liberality softens the seeming hard lot cast on me, of having a large family, and of having by various accidents, lost the means of a decent subsistence for so dear a part of myself. Yet you had no reason to require my sentiments first, and to conceal your own; as I am persuaded that a love and zeal for Truth is the first and warmest affection of your heart; and in no point can it burn with so much lustre and dignity, as in the first of all considerations, that of the mutual relation between the Creator and his creatures. I totally dissent from this elegant and ingenious writer, when he asserts, in page 6, that "The Christian religion must appear, on a superficial view, to every man of good sense, the offspring of fraud or fiction:" but if any

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† By SOAME JENYNS, Esq;

* Printed in the London Packet, June 1776.

one will give himself the trouble to examine it with accuracy and candour, he will plainly see, that however "fraud and fiction may have grown up with it, yet it never could have been grafted on the same stock, nor planted by the same hand." This seems a strange reflection on Christianity. For if any man of good sense reads superficially the New Testament, he will find no ground for suspecting fraud; as it denies to the publishers and disciples of that system, all the motives and allurements from worldly honour, power, wealth and pleasure, which are granted to be the pillars, by which religious frauds are supported, and the only foundation of impositions and fictions engrafted on this stock. The question is not, What pious frauds, false pretences, usurpations of lordly power and wealth, the political institutions and establishments of this venerable religion have made; but what the great founder of it has said and determined on these points. He appeals to the New Testament, and so do I too; and in this view, no priesthood, therefore no priestcraft is erected on the motives of power, wealth, or gratification of sense and appetite, but just the contrary is laid down. And on what other grounds can priests build their edifice of frauds and fictions?

In page 7, He professedly declines the arduous task of ascertaining "the true system and genuine doctrines of this religion after the undecided controversies of above seventeen centuries; and of removing all the rubbish which artifice and ignorance have been heaping upon it during all that time. Why does he not mark where this ignorance and artifice are to be found? Whether in popery only, or among other establishments of this religion? The attempt however of separating the chaff from the wheat; the wood, hay, and stubble, from the pure gold and silver

silver, would have served very much the cause of our common faith : and if these foes of the glorious truth, artifice and ignorance, have been heaping rubbish upon it, it had been a noble office of piety and charity, well becoming his able pen and leisure, to have thrown aside the impure mass, and to have shewn this religion in its unadulterated form ; and certainly it must bear an undefaced image in the writings of the New Testament. There may be wisdom in not disturbing the rubbish of establishments ; since by no other power but that of church and state in conjunction, can any rubbish have been heaping up for more than seventeen centuries, that is, to this very hour. A zeal for religious truths, the most important of all, should have gained a conquest over this cold prudent and calm knowledge of so much rubbish, which will not lend a hand to remove the least part of it. I will not say that this would have been a sure weapon to strike Deism and infidelity, (for both will always exist) but it must have proved a sharp one in his hand, as a man of elevated station and affluence has nothing to fear or hope from civil or religious establishments of rubbish ; which too often blunt the edge of weapons in their hands, who have both fear and hope to combat with.

What he asserts in p. 8, is not true, that from this book may be extracted a religion *entirely new*, both with regard to the object and the doctrines. The religion of JESUS CHRIST is, I affirm, founded on the law and the prophets, both in respect to him, the proper object of this dispensation, and even with regard to the doctrines flowing from it. He was expected by the ancient Jewish church to answer all the figures of their legal service, and the predictions of his manifold character and offices : he was to fulfill in the noblest sense the threefold character

of Prophet, Priest and King, which he has so transcendently done, and is always doing, and will continue to do, that not an iota or tittle of the law shall pass away, till all be fulfilled. Matt. v, 18, 19. He appeals to the Law and Prophets for the antiquity, and not for the novelty of his religion or doctrines, assuring us, that he came not to destroy, but to fulfill. The law in all its branches was instituted nearly fifteen centuries, in the tabernacle built in the wilderness before his appearance; and the two grand and perpetual records and testimonies of his illustrious priesthood and kingdom, were delineated in the figures of the *lamb* every day offered, and of the high-priest *every day* the head and lord of the *temple*. It is evident from the numberless passages in their Cabbala, as well as in their Talmuds, mixed and corrupted with absurdities as they are, that the Jewish church understood who he was; and what he was to effect in his advent on earth, though the wicked and degenerate age in which he appeared, knew him not; no, not when he spoke to them in the language of the law, and in the figures of the ministry of the temple, shewing him every day. Read his whole discourse to the Jews, in John, chap. vi, for proof of this. The Prophets are full of his religion, and even of his doctrines and moral precepts; and therefore CHRIST refers his mission to be examined by the double testimony of the Law and Prophets. And in this place I will observe, that an argument of the greatest weight might be drawn from the minute correspondence between the Law and the Gospel, in its figures and language, though established (if we include the *election* of *Abraham* and the covenant with him, and *Isaac* and *Jacob*, the *Fathers* of *Israel*;) almost two thousand years; and from *Moses*, the author under God, of the whole order and arrangement of the

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Law of Shadows, almost fifteen centuries. What amazing wisdom must here appear in predestinating for so many ages, an ordinance of figures to receive the spiritual completion in one divine person, JESUS CHRIST, at such a distance of time from their first appointment; and in things and events of so peculiar, so extraordinary, and of so inconceivable a nature! This has never been done; for the Church, as it now stands, never have explained the *Ritual* in the sprinkling and shedding of that *typical blood* which sanctifies the whole dispensation to the year of *Jubile*.—What this writer says, p. 9, about the system of Ethics, founded on reason, and carried to a higher degree of purity and perfection than in any other of the wisest philosophers, is equally true, if we view the moral precepts of Moses; where he, in the name of the Lord, enjoins them to take care of and befriend the fatherless, the widow, the stranger and the poor; four states of human nature, ever subject and exposed to contempt, neglect, and oppression: and these precepts, with many others of the benevolent cast, shew him to have been a lawgiver superior, and unlike every other legislator. Most writers have said, there is one precept peculiar to christianity, and called by CHRIST a new commandment, that of loving your enemies and doing good to those that hate you, that ye may be the children of your heavenly Father, who sends his rain upon the just and unjust. These words*, says the great Bacon, are *more than human*, and go beyond the *light of nature*. This, indeed, though peculiar to Christianity, and beyond the gift and power of nature, is yet founded on the highest reason and equity; on the imitation of the Sovereign God, and on his mercifulness towards us, in forgiving our trespasses for Christ's sake. Yet even this

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* Shaw's Bacon. v. I. p. 262.

exalted precept is rather new from the motive of obedience, and the ground of the injunction, than directly new in its matter; for Moses commands an office of friendly aid to an enemy, and to one hating another, in Exod. xxiii. 4, 5. somewhat similar to the Spirit of our Saviour's precept; this is yet so greatly heightened by Prov. xxv. 21. as to be transplanted by the apostle into Rom. xii. 20. as the crown and glory of moral, or rather christian perfection. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:" for "thou shalt heap coals of fire upon his head, and the Lord shall reward thee."—And in the noble display of forgiving love in *Joseph*, (the *favorite* of his God, as well as his own father,) who pardoned a most malignant intention of destroying him, the law taught the Jews, by the forcible impression of an example, a precept congenial to him, who was the *spiritual Joseph*, and forgave higher offences against his more excellent nature, as well as a more beneficent love. For the magnificence of this new precept was never so illustrious, as when our Lord, hanging on the cross, prayed for his murderers: This was a stronger proof of his being the Son of the most high God, than all his miracles put together. Here I shall conclude, till I proceed to consider the passages marked by you in his first proposition; which I shall soon do; in the mean while I remain,

Dear Sir, your affectionate friend,

and obliged humble servant,

Lincoln's-inn, June 17. 1776.

W. C. R.

STRICTURES ON THE INTERNAL EVIDENCE OF THE CHRISTIAN RELIGION.

LETTER II.

Dear Sir,

PROVIDENCE has marked you with that sublime, yet tender melancholy, almost the universal attendant on Genius, as the good and great physician, Dr. Gregory has observed in his "Comparative View of Men and Animals," &c. p. 233. yet it does not degenerate into gloom and disgust with the world, as this fine Observer of the workings of the human heart has often seen this unhappy turn taken by many. Your heart is rendered more soft and tender to the whole human race; and since, as you express it, you have happily embraced the belief of the Universal Restitution, new sources of joy and comfort break forth with such force, that you are ready in your private walks to adopt the language of the prophets, and call aloud upon all creatures to praise and rejoice in the Lord. Those who are strangers to the pleasures of devotional piety, will charge these sensations to enthusiasm; be it so, you are then in good company: All elevated minds, poets, musicians, orators, prophets, and philosophers have thus felt, and openly proclaimed their *quick sense*, the *vis ignea* of their minds, struck with the beauty and grandeur of contemplating God, in his works; even under all the shades and darkneses; under

all the mixture and confusion of *physical* and *moral* evil, so prevalent, perhaps *predominant* in the Creation, since the fall. — You have just read the preface of the learned *Dricussens*, JESUS NATUS, &c. in which you have found how correspondent his distress and darkness of soul was to that you have often experienced: This writer's internal states seem to be more sharp, but of less duration; your's seem weaker and more permanent; rather resembling those the * Author of *Telemachus* so tenderly and affectingly describes in his spiritual works. You express great thanks to me for having shewn you the end and design of this *Spiritual Cross* and *Death*, and pointed to you those guides, who have trod this dark and dry path in their *Christian warfare*, which is the *valley of Baca*, or *tears*, (as *Hulsius* has finely opened this passage of *David*, in his book *de Vallibus Prophetarum*,) leading to the *New Jerusalem*. My general advice has been to take every state of the Soul, whether in light or darkness, in joy or mourning, with implicit faith; and even that state which Dr. *Oswald* mentions, when we seem scarce to *feel* hope or faith; to receive it with entire submission and patient waiting, till the Lord shall make his † *presence* known again. You are not ashamed to confess, that you have more pleasure in the company of an humble poor man or woman, who feels the love of his Saviour in his heart,

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* *Fenlon*, Archbishop of Cambray. His *Spiritual Works* shew his inward paths and progresses of Regeneration, in a way correspondent to all the experienced Servants of our Lord. I have never seen a Translation of them, but it would be a useful guide to many.

† “*Blessed* are they that *mourn*, for they shall be *comforted*.” Matt. v. 4.—“*Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: Ye shall be sorrowful, but your sorrow shall be turned into joy.*” John xvi. 20.

(as *Cyprian* well observes, "Religion is *felt* before it is learned;" where the heart has more to do, than the understanding;) than in the conversation of the worldly, the witty, the proud, and vain, everywhere abounding.

But to return to your Notes: As there is no objection to any of this Writer's three propositions, you ask justly, why he combats points of no connection or correspondence with them. You enquire, whether CHRIST preached a new Religion in Judea, as he asserts in p. 11. The Religion of CHRIST was not *new* to the Jews, but the Religion of Abraham, of Moses, and the Prophets, nor was it new to the many converts and proselytes out of the Nations, that came up to Jerusalem to worship at stated times. By the expression of being *new*, it intimates, that there was no preparatory plan; nothing to awaken, or call the attention of the Jews to such a religion. And there is nothing more contrary to fact. The promises, and even prophecies (if I may so speak,) were seen in the *Legal Shadows*, where good things to come were all delineated and adumbrated as perfectly, as *earthly* and visible things could prefigure the *heavenly* and invisible. For the whole Ritual was a *standing* prophecy, record, and Testimony, speaking thro' the whole *OEconomy*, from the *passover* thro' the *great extent of seven Sabbaths*, to the final completion in the year of *Jubile*. So that in Judea the scene of these wonderful transactions, his Religion could not be new, either as to his Person, or Office and Character: It was what the Law had prefigured before; what the prophets had been proclaiming for many centuries; and what they had been trained, and prepared to expect, by every means capable of awakening attention, by the noblest and greatest blessings *promised* at his *Appearance*. When it was preached to the Gentiles, it was in a man-

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ner altogether new ; and they were referred by the Apostles, not only to the amazing events fulfilled in his glorious personal appearance, but to the Law and the Prophets, where these events had been for many centuries foretold, and acted over, *every day*, in the law of Figures. On this ground, *John the Baptist* called him, “ the Lamb of GOD that taketh away the *sin* of the world ; ” throwing their eyes back to the Lamb of the *continual oblation* under Moses ; and bidding them expect from him in *Spirit* and *Truth*, what the other had done in *figure* and *shadow*. All the apostles interpret the Gospel by the Law, even among Gentiles, as St. Paul calls him the *pascual* Lamb, or Passover to the Corinthians, who could only be taught that he was such, by the *spiritual* sense he gave to that ancient and repeated, as well as most expressive and clear figure of the passover, celebrated under the Law. He blames them more than once, for being *carnal* and *babes* ; for their dull conceptions of the spiritual force and meaning of the Law, as realized and fulfilled in CHRIST ; and through his gracious operation and powerful influence, to be fulfilled in them. For as to the knowledge of the birth, life, and death of *Jesus Christ*, and the whole record of the New Testament, a child of good common sense of nine years old, as Dr *Gell* has observed in his *Golden Remains*, may understand to a tittle, as well as grown people : all the characters of him, as the true prophet, priest, and king, were typified in the line of the prophets, of the high-priests, and kings under the Law : and to all these characters, Christ laid claim, in the face of all the Jewish people, and to the *last* of a king, *even* before *Pilate*. So that to speak of his Religion as new in Judea, is quite unguarded : And to detach it from that Testimony given by words, figures, persons, and things before ordained under the Law, is to weaken the evidence, and to render the Language of the Gospel,

Gospel quite unintelligible; and such as no man can speak of, but in conformity to these figures. This is evident in the vith of * John's Gospel, the ^{and} third, and thro' all the writings of the Apostles, Paul, Peter, James and John†. What expectation of him was laid among the Gentiles, by the Translation of the Septuagint above two Centuries, cannot be precisely ascertained; but we find the *Eunuch* of Æthiopia reading the prophet Isaiah, but whether in Greek or Hebrew, we are not told; and at Pentecost, devout men out of all Nations were present; so that we may suppose some among the civilized Nations of the earth, had heard of, and expected him, and the Truths he came to establish. The *Spiritual* sense he put on the Law and the Prophets, was *new*, because the Jews had corrupted both; and greatest part of both is at this day new to the Christian Church, for they are neither understood, nor explained.

In p. 12. he says, CHRIST foretold his disciples, that he must suffer in the confirmation of its Truth. This is a mis-

* A mean and false sense have most writers given to this edifying and illustrious chapter; which no man can interpret with dignity and lustre, without standing at the altar of perpetual Fire, where the flesh and blood of the lamb, with the meat-offering and drink-offering, (of fine flour and wine) every day exhibited the Table and Feast of the Lord's house to his Israel.—This is in all its branches, explained in the *Daily Service* published by me in 1766.—Octavo, price 6s.

† The true sense of the third chapter, equally sublime and important, is turned into a figurative meaning, and not into the truth of a *real seed* of an incorruptible Nature, in opposition to the corruptible seed of Adam: By which two Seeds, the *inner* and *outer* ADAM are known; the new and old man are contra-distinctified, as from *two different births* or roots; the one, called *flesh*, and the other, *Spirit*: The one, from Adam, of the Earth, *earthly*; the other, from the Second Adam, the Lord from *Heaven*; and therefore of an heavenly Nature, like its own Source and origin. As Belief in Regeneration is at present no more, it is of moment to enlarge upon the truth contained in this chapter.

misrepresentation; he foretold this, that the Scripture might be fulfilled; first, in the Death of the true *paschal Lamb*; in which alone he was marked out for Death. 2dly, That the *water and blood* of the true *Clothing, the Cause* of the new, immortal, and spiritual body, house, temple, or tabernacle, (all words synonymous) might be brought to light, as it was, when it flowed from his pierced side. He might surely have died without shedding of blood; or of that blood, which *John*, the beloved disciple, saw and recorded with such exceeding joy, and abundant consolation. For the Lamb of the Law was *not* offered every day for fifteen centuries, to prefigure CHRIST *suffering* at all: nor was the Altar of perpetual fire ever understood to be the *Cross*, but the *Table* of the Lord, feeding *Israel* in the figure, with the typical *Blood and flesh* of the Lamb, the external and continual record and Testimony, till he came, who was the *Truth and Spirit* to all the Ministration on both altars, that of brass, and that of gold.—This view of our Lord's death, is exactly what even the Socinians, and others, desire to have it regarded, *only* as a testimony of his true mission. What an account of the blood of the Lamb, *filling* the *terms* of the altar, for fifty years in succession, is here given! when we are not said to be sanctified, washed or redeemed by his *Death*, but *every where* by his *BLOOD*; though indeed his Victory over Death and Satan, is ascribed to his submission to that Death upon the *cross*: Yet our Victory over Death and Sin, and our receiving the Atonement, or properly the *Covering* or *Garment* of *Salvation*, the true fine white Linnen, is attributed to his precious Blood manifested or made known, as the *power* and *price* of our redemption, on the *Cross*, from his wounded side.—This writer speaks of *Deists*, as if they were the only enemies

to CHRIST; unhappy*, no doubt, they are, and must be condemned and punished with the stripes due to their infidelity; but there are Enemies as bad as these; even those of his own household; professors of the faith, who no more answer the demands of the Gospel, nor practise the humble Life, the denial of *Self*, the Spirit of prayer, and resignation; the contempt of the world, its dangerous friendship, conjoined to the *pride of life*, the *lusts of the eyes*, and the *lusts of the flesh*; these abound every where, yet they go to church, hear sermons, receive the sacraments; and all the rest of their time, they devote to pleasure, or are buried in worldly business; many given up to dissipating amusements, or any folly to relieve the heavy hours of indolence, and *fulfness of Bread*; to shut out God, and religious thoughts and duties from their memory during the whole week. It would be much a work of charity in this author, to write in order to convince them of their greater danger and sinfulness; because their Lord has told them, they shall be beaten with *many stripes*; "Where much is given, much will be required," Luke xii. "Mercy will soon pardon the *meanest*, but *mighty* men shall be *mightily* tormented." Wisd. iv. 6. They will receive a heavier condemnation, for having known his will, and for not having done it. One advantage he might have in this good work, that they would hear a Gentleman of rank and fortune, preaching, who are too apt to disregard the word of God from any other slips. I am,

Dear Sir, your affectionate friend,

June 26th, 1776.

W. C. R.

* Whatever Deists and Scorners of Revelation may think, *Unbelievers* are assigned to the *Second Death*, which is the *greatest* judgment threatened. And by a suspension of a thousand years, they are excluded from the happiness of the *Millennial reign*, preceding the *Second Death*. This is an awful situation, Rev. xxi. 8.—chap. xx. 5, 6.

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LET.

STRICTURES ON THE INTERNAL EVIDENCE OF THE CHRISTIAN RELIGION.

LETTER III.

DEAR SIR,

THE numerous passages under this writer's second proposition, touched by your pencil for consideration, will take up the compass of two or three letters. You object to the first part of the proposition, p. 17, that the Christian religion is new in the object. I have shewn, that JESUS CHRIST was the grand object of the whole Mosaical institute for fifteen centuries before his appearance in the form of man, the slave of sin and death. 2dly He asserts, "that there is no uniform or regular system of theology to be found in the New Testament, and that it had perhaps been better, if less labour had been employed by the learned, to bend and twist these divine materials into the polished forms of human systems."

To a fatalist, and a defender of the necessity of sin, it is an absurdity to talk of any thing being better or worse, by any actions of men whatever: but as to a system of theology, it is contained in the law, and in the figures; Christianity is the same perfect and regular system in the spirit and truth to that oeconomy. The law of Moses is a uniform adumbration of the salvation of all mankind by the blood of the Lamb, which was shed and sprinkled every day in the ministry of the typical institute. It contains a perfect

perfect system from the promise to Adam; from the renewal to Abraham, Isaac and Jacob, with his twelve sons; for the law was appointed to be a public record and testimony of the first promise given to Adam, and afterwards brought into clearer prefiguration in the Abrahamic covenant. As the Law was a regular system in types, forecast in the omniscience of God, so is the gospel the unveiling of that system in the Spirit to every tittle of that dispensation. Neither the Gospel, nor its peculiar language can be understood, without a constant eye to that wonderful wisdom of God cast under a veil and shade for a time. To this figurative system the prophets of the first testament, and the apostles, prophets, and evangelists of the new, continually allude, and explain them alternately; sometimes the Law by the Gospel, and again the Gospel by the Law. In the knowledge of mysteries concealed under the figures, St. Paul by peculiar revelation abounded, as he asserts, more than all other messengers and proclaimers of the Gospel. And yet he preached this Gospel from the legal shadows to the Gentiles, and not only to Jews, who had a training and discipline by figures, to prepare them for their correspondent realities. And to the Gentiles he said, the law was a schoolmaster to lead them unto CHRIST. They were strangers and aliens from the commonwealth of Israel, yet he was commanded to preach unto the Corinthians in such a manner, as to bring the whole system of the figures into view, in his two epistles to these converts at Corinth; and to open the spiritual sense, the mysticism of the Mosaic types: now they were to the Gentiles, yet was it that wisdom of God which was foolishness unto men, and yet spoke by the mouth of that Apostle from Moses, and referred to CHRIST, as fulfilled by him in the exalted sense intended for his appearance.

It has been long observed by me, how shy Divines and other writers are of Moses, and how much Deists throw a stone at him, who yet pretend a great reverence for **JESUS CHRIST**. D'Argens, Voltaire, and Bolingbroke have exhausted the shafts of all their poisoned arrows against this great servant of divine wisdom in the figures, who would yet be thought not totally to despise his master under the Gospel: but they must both stand or fall together. To Moses and his law of shadows of good things to come, **CHRIST** refers us, and tells us, that the Law prophesied until John, Matt. xi. 13, that is to say, it was a public and national record, monitor, and remembrancer of spiritual antitypes, held up to view every day to the Jews, and through them to all nations; and he assures us, so high a value does he put on the law, that it is easier for heaven and earth to pass away, than for one tittle of the law to fail, Luke xvi. 18. Hence his objections to systems are absurd: God himself has planned a regular one in the figure, and the Gospel is the fulfilling of it in the spirit. Divines indeed, who have not given half of the Gospel, and even that cut down or stretched out, as the tyrant's bed, to suit the particular sect, branch, or, in an innocent sense, the heresy of their own society; these have done much injury to the full and glorious system of divine love and grace in **JESUS CHRIST**. But these maimed and defective representations would have done less damage, had not their advocates breathed threats and death against others for embracing a different judgment; and had not each in turn, as power gave them opportunity, been forward for persecuting their brethren, as the Church of Rome set them the blessed example in killing all dissenters from their Babylonish creeds and systems.

In the manner of explaining the Scripture, John iii. 12. at p. 19. he shews himself a perfect stranger to the language

language of the Law and the Gospel; to the expectations and sentiments of the wise and spiritual part of the Jews concerning the Messiah. Our Lord, in this sublime chapter of the most interior ground of nature and grace, affirmed these two great truths, that as man is now formed of two elements, water and spirit, namely fire or light, (a synonymism in the Hebrew language), the agent and patient in union, to constitute every part of the body fit for this lower world; so must he be born anew, or rather from above, from a diviner water and spirit of fire, before he can receive the seed of that body, called in the New Testament, spiritual, the house from heaven, and the white rayment to cover the nakedness and shame of our fallen state, and to be prepared to stand in the heavenly kingdom, as the priests under the Law stood before the typical throne of the temple, clothed in white garments. In Schoetgeni; Horæ Heb. & Talmud, and in Maij Synopsis Theolog. Judaicæ, you will find these interpretations very familiar among the Jews. They were not all so stupid as to explain a figure by another figure, nor physical truths by moral qualities, as the fallen Christian church hath done for fourteen centuries. It was to this well-grounded idea and conception, the great mystagogue, the Son of the Most High God, (as distinct from other Gods and Lords,) spoke to Nicodemus, who being a master, a professed teacher of the law, (which was never confined to the priests, the greatest corrupters of it, as the prophets complain), had forgot, I say, the common expression of his own nation, that at circumcision, a new heavenly Spirit, a portion of the RUACH HAKKODESH, meaning the Holy Spirit, descended and invested the Soul, or NEPHESH of the infant. Though this was an error as limited to circumcision, yet it proclaimed

claimed the judgment of the church, that a supernatural spirit was necessary to raise man from the depth of his fall, and to restore the loss of that Spirit by the sin of Adam. And does not this seem to be the pillar and first principle of the Gospel? The water and fire were pre-figured by the laver and the altar of perpetual fire in the outer court of the temple: they are again brought into view by the water and blood from the side of Jesus CHRIST; and the Jews ever mixed water with the wine of the Paschal cup. The necessity, as well as the heavenly mode of this real regeneration is supported by a saying very common among the Jews, "Blessed is the man who is born out of the mouth of God." Our Lord, the father of the new creation, brought this to light, when he * breathed on his disciples, and said, "Receive ye the Holy Spirit." Then were they begotten by the will of God, and by the breath of his lips, as Adam had the breath of lives breathed into him, in his first creation in the image and likeness of God, (ELOHIM in Hebrew, and perhaps of the dual number.) Begotten again, I say, because JESUS CHRIST has all power given unto him, and worketh and generateth as the Father doth, and not in the mode of the bestial generation. I know the Spirit of this age, even among the preachers, and foresee, that this exposition, which favours not of the world, will be reprobated under the odious name of Mysticism, when the whole Gospel is this Mysticism; the wisdom and power of God revealed to babes, and hid from the wise and prudent in their own eyes; who, as the great BACON observes§, in receiving divine truths are averse to become as little children; and a greater than Bacon or Solomon has told us†, that except we be converted from all false conceptions

* John xx. 22. § Shaw's edit. vol. i. p. 263.

† Matt. xviii. 3.

conceptions, and become as little children, to have the new impressions and seals of divine truth from his school and spirit, we cannot enter the kingdom of heaven. And the Apostle, without regarding the scorn of philosophers for an enthusiast, or of the rich and great for his being a beggar, informs us, after his master's example, that the foolishness of God is wiser than men, 1 Cor. i. 25; and that the wisdom of this world is foolishness with God. ch. iii. 19. It is a shameful reflection, in such an enlightened and philosophical age, as it is boasted in our ears, that the Spirit and life of the words of Christ is so meanly interpreted, as to leave only a withered and dry skeleton in its place: that, instead of raising our minds to spiritual apprehensions, which it is the province and duty of Ministers to do, (for Priests are not mentioned in the Gospel as distinct from other believers, as Peter tells us, 1 Eph. ii. 5, 9,) and not to sink and depress the Gospel to vulgar opinions, which not only makes the hearers babes, but continues them in that weak state, so often blamed by St. Paul in various places; who, we may suppose, was not a stranger to the proper manner of preaching the Gospel. As great a divine as philosopher, our Bacon, has justly remarked, "The mind should be enlarged, according to its capacity, to the greatness of the mysteries; and not the mysteries contracted to the narrowness of the mind. He says further; one excess in the manner of interpreting, tho' it appears at first just and sober, yet greatly dishonours the scriptures, and greatly injures the church, by explaining the inspired writings in the same manner as human writings are explained."

This writer says, p. 26, the object of this religion is entirely new, and is this, to prepare us by a state of probation

bation for the kingdom of heaven. Was there then any way of salvation opened for four thousand years? How was Enoch translated? How was righteous Noah saved? How was Elijah carried to heaven? Did not Abraham, Moses, and the Prophets know a way to prepare them for another life, and in another body of glory? The Apostle informs us, that the fathers under the cloud of glory for forty years, did eat and drink the same spiritual meat and drink as the Christian church does now: that the angel of the covenant, the angel of the faces was in that glory; that Jesus of Nazareth, the son of the Separation, or of all powers of the fallen thrones, was then with his father, the ancient ordainer of days, as revealed to Daniel. vii. 13. This truth, Buddeus has shewn, was lost in the condemnation of the Valentinian heresy, as it was unjustly called. It is not improbable, that on the recovery of this truth, so strongly asserted by their own writers from the Prophets, and their types in Abraham and David, that the Jews will know that Messiah, who are blinded for a gracious end, till the times of the Gentiles are fulfilled. The design of this hardening and blindness, St. Paul has beautifully explained in Rom. xii. 30—34. And here this writer may have his eyes opened, and see his error about the few wise and the few saved, unless he chuses “to shut his mind’s eye against the strongest rays of truth and religion,” his own words, p. 82, when they become painful to us, because they shew us our errors and false conceptions of the Gospel, as this chapter of the Apostle evidently would do, if not wilfully resisted.

2dly, What he styles a state of probation, is a real call to a *physical* regeneration, as truly effected by JESUS CHRIST, by the breath of his mouth, as ever he breathed life and immortality into his disciples: first, at the Pass-

over; or as he ever breathed the same great blessing into the 120 disciples from Mount Zion above, at Pentecost; when he descended in the baptism of the Holy Spirit, even fire; when he came in wind, in fire, and blood and pillars of smoke. Strange mysticism of the prophet Joel! They were the same mystic truths that were prefigured every day at the altar of fire, where the wind and fire, the vapors or clouds, from the flesh and blood of the lamb ascended as the types, during that dispensation. When Voltaire can get a convulsionist to play upon, he shakes his sides with malignant laughter; and there is at least one Bishop will laugh with him, as if the Regeneration of the Gospel was any way concerned in such folly. The breath of CHRIST, the second man and quickening spirit from heaven, bloweth where it listeth; so is every one born of the spirit; not born in a whirlwind, nor in an earthquake; but a breath as soft and gentle, as it is penetrating and powerful; which has no more agreement with the contortions and convulsions of mistaken Whitfield's and Westley's new birth, than the gentle descent of the fostering dew, or the emanations of the quickening light flowing without noise or sound, bear a likeness to the eruptions of volcanos, to earthquakes and hurricanes. He is certainly rash in asserting, p. 20, that "previous to the Apostles preaching, no such prize was ever hung out to mankind, nor any means prescribed for the attainment of it." What! did not the nations before the flood know the promise of that seed of the woman, which was to bruise the serpent's head, and abolish the great curse of death brought on mankind? Did Noah never expect or prepare for a future life? Did Abraham only look to be rich in oxen, sheep and asses? Did Moses and the prophets see nothing beyond the temporal covenant of corn,

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wine and oil? This author often connects an error with a truth. Had he said with the Apostle that, "the mystery hid from ages past, (in Greek, *Æonian times*,) was never so made known as it is now by the writings of the prophets, according to the commandment of the everlasting God, manifested to all nations for the obedience of faith." Rom. xvi. 25. Eph. iii. 9. In this view he had spoken a truth not to be doubted: In the other, he contradicts St. John, who calls CHRIST the light that lighteneth every man that cometh into the world; and the Gospel is not the beginning of that light, but the promulgation of it; the mystery ~~was~~ spoken by S. Paul, as manifested from the veil of figures, and the veil of prophecy. With many other false doctrines and horrible representations of the Gospel, you judge rightly of his book, that it is more calculated to harden the Deist in his unbelief, than to accept the God of love and mercy, of long-suffering, goodness and truth, under such a picture as might operate like Medusa's face, to petrify the beholder, rather than soften his heart, and bow him down with humble penitence and lively gratitude for the invaluable gift he never could expect from reason or merit, so freely, so graciously bestowed, through the mediation of a beloved son, who was born and died, who is risen and glorified for this noblest reward of his transcendent and suffering love to man, to be the Saviour of all men, especially of those that believe. 1 Tim. iv. 10. Deists, I repeat it, have never wounded the Gospel like proud, luxurious, and covetous Christians; like rich and great men, corrupting and corrupted; like known Libertines, receiving the communion without rebuke or admonition, for places at Court; like sacerdotal flatterers in Kings palaces, fawning on Statesmen for loaves and fishes. These, my dear friend, are now the great enemies of the cross of CHRIST,

CHRIST, and have done more to destroy the power of the Gospel over mens minds and morals, than the pens of all opposers, from Celsus and Porphyry, down to Bolingbroke and Hume, have been able to effect, if *Mosheim* in his Ecclesiastical History speaks truth. The other notes of your pencil, on his proposition, must be referred to a future letter or two. I am, dear Sir,

Your affectionate friend,

Lincoln's-Inn,
July 16, 1776,

And obliged servant,

W. C. R.

STRICTURES, &c.

LETTER IV.

Dear Sir,

I RESUME the Observations on passages in his Second Proposition, which betray a total ignorance of the *peculiarity* of the Christian religion.

At p. 21. "Christianity, says he, has a nobler design in view, which is by a proper education, here to render us fit members of a celestial Society hereafter. This is perfect Deism: for if this religion be only an education, what necessity for being washed in the Blood of the Lamb, and having all our sins purified by this Fountain of new Blood opened for that purpose. The Gospel is a record in the person of JESUS CHRIST, the *eldest* and *first-born* among many brethren, of a *divine Seed*, called the *new, spiritual, heavenly, and hidden ADAM*, in opposition to the *old, carnal, earthly, and outward Adam*: It is a public testimony of this Son or *Seed* of GOD re-implanted, of

which the *secret* birth is as truly from God, by his power committed to CHRIST, the *Elder* over all the house, as ever he *breathed* * it *secretly* into his apostles, and sent it † *openly* at Pentecost, on the 120 in the baptism of fire, blood, and vapour of smoke. Acts ii. 16—18. Joel ii. 28. Isai. xlii. 3. He is now breathing this secret and divine gift, wherever he pleases, into a *few chosen*, who are no more known as a *peculiar* lot or people, but are scattered as the *salt* and divine *leaven* to leaven the *whole Mass*, the *Vine* of the *Earth*. This is the *son of God* coming again according to his promise, and manifested in the flesh of his members: who must pass through the same Temptations, *daily* Death and *daily* Cross, as the Elder has done before them, who was made perfect thro' sufferings, as the Captain and Leader in this wonderful unseen process of *Death into Life*, and of the *fellowship* of his *sufferings* and Cross, unto a crown of *righteousness*, and a *throne* among the *Kings*, *Priests*, and first-fruits in Heaven unto God and the Lamb. Rev. xiv. 4. This is the education of the *seed* of the *WORD*, the *generator* of *Israel*, who is the *quickening spirit*, and the second Adam, the *Lord* from Heaven. The Food, the meat and drink of this new and incorruptible seed is that, which the great High Priest and Shepherd gives in the spirit and truth, as the types shewed every day, in the emanations of Light, Vapor

* John xx. 22. "He breathed on them, and said, Receive ye the HOLY SPIRIT." This is the divine Generation, as at first to Adam, recorded in Gen. ii. 7. where GOD (ELOHIM) breathed into his nostrils the *Breath of Lives*. This was done to the *First-born*, who stand at the head of Redemption, answering to the *twelve* Sons of Jacob, and the *twelve* Stones on the *Breastplate* of the *High-Priest* under the Law.

† The pouring out of the *Holy Spirit*, or the Baptism of Fire and Blood, at Pentecost, was the including the Gentiles as well as Jews, in the Election of Grace. The distinction between the Passover and Pentecost, is explained at large in "The Mysteries of the First-born, and First-fruits, published by me."

Vapor and Blood from the Horns of the Altar of Brass; which was the table of the Lamb always giving himself forth as the meat and drink in the shadows. To this heavenly Meat and Drink our Lord speaks in the whole with ch. of John; where the language is formed to the spirit; and both of them full of *strange* and *barbarous* terms, unless contrasted with each other, and serving to illustrate this great truth, as the Jews knew, that the spiritual man, the *man* of *Israel*, son of the faith of Abraham, was nourished by *Michael*, the High Priest above, (the common Name for *Messiah* during the Law) from the pure elements of his kingdom; where all the *matter* of it is in that *subtlety* and rarity, which was figured by emanations from the clouds of both altars below. Did not the Holy Spirit in his descent at Pentecost in fire and blood, and pillars of smoke, *realize* the figures of the Mosaic altars, by the *true* blessings of the *heavenly antitypes*? Grotius, Le Clerk, and others, the heads of the *Rationalists*, as they are called, say, that CHRIST means by eating his Flesh, and drinking his Blood, only *Faith* in his Doctrine. Strange language to express Faith by! This fully proves that the *natural* man knoweth *not* the *things* of God, as the apostle affirms; let his critical skill in words or philology be ever so great; nor do I fear to declare, that there is not the glimpse of any spiritual conception in either of these writers, respecting this instructive and important chapter of John.

From the doctrine of Emanations of matter, in that purity, splendor, and *liberty* from hardness, density, and darkness before the *Throne* of God, called the world of *aziluth*, or emanations,* *Democritus* and *Empedocles* probably

* "*Nil præter nubes, et cali Numen adorant.*"

Thus speaks *Juvenal* of the Hebrew worship. This insult did

bly drew the doctrine of atoms as taught by the altars of Moses; and *Pythagoras* founded his numbers of 4, 7, 10, in the Quaternary from *JEHOVAH*, the great, four-lettered name, the 7, which he called the *barren virgin* from the first holy place of the Tabernacle, called *Bathscha* and *Bathschaa*, the *Daughter of Seven*, or the *Bride* bringing Salvation from the seven united lights of that place; by John denominated the *Seven Spirits of GOD*, always burning before the Throne; and his famous Decad seems taken from Abraham's Tenth in his offering of his spoils, who stood in the figure of the kingdom and priesthood of *Melchizedek*, or he could not have received bread and wine of that wonderful Priest of the *Most High God*, unless he had obtained a nature congenial by divine grace to his Feeder. *Simile Simili gaudet*, or like associates with its like, is the basis and foundation of the universe, proclaimed by Moses, the Prophets and the Gospel. You have often observed, that none but the * Mystical interpreters

have not only respect the *Cloud of Glory* which led the Jews in the Wilderness, but that *Cloud of Glory* retiring into the Holy of Holies, and covering the Mercy-Seat and the Cherubim, after the Temple was built by Solomon. On this ground, *SHERAKIM*, *Etber*, or the highest Heavens, the Residence of the SUPREME God, signify the purest materiality, and in consequence the Seat of Joy or Laughter, as the word imports too; from whence *Isaac*, (whose name is, *he shall laugh*) derives itself. All the Energies, and vital Communications from the highest powers and virtues of superior beings and worlds, are by the wiser Interpreters of the Hebrew Church, said to be done by influx, or by the higher penetrating the lower. Can any Philosophy contradict this mode of union, generally called, the *Marriage*? By which term and imagery the beloved Disciple concludes his Revelation. "The *Spirit* and *Bride* say, come Lord Jesus." "I come quickly."

* What a strange kind of Mystery did Paul give us in the wives of Abraham! in the *Letter*, a mere domestic concern; in the *Spirit*, two covenants of death and Life; of the *old Jerusalem* in Bondage to corruption, and of the *new Jerusalem*, mother of

have given us any true notion of the Lord's supper, as a feast on a living, risen Saviour, Shepherd, and Feeder by himself : among whom *Cudworth* and *Jackson* with the Lutheran Divines, in their noble and exalted ideas of the glorified nature of JESUS CHRIST, by communication of the properties and perfections of God the Father to the Son ; and through him flowing down into our bodies, (made the temples and houses of God,) have held out to view : This bears an analogy to the clouds and fire and blood of the Law, and of Christ in his second advent to his chosen ones in his spiritual power, nature, and glory at Pentecost : all the rest with the whole family of Socinians, and mere moralists, speak of a commemoration only of a dead Redeemer. This interpretation pleases the world ; because it is familiar, and sinks the Gospel into the *Dead Letter*, even below the figures of Moses, on the altars, as understood and explained by the wise and good part of that people ; who always resembled the two Baskets of Figs before the Temple, presented to the Prophet Jeremiah. chap. xxiv. 1. "The good among them very good, the bad, very bad."

This writer by speaking of Christianity as an education, establishes *Deism* at once on the ground of a mere moral system at the end of 4000 years ; for he loses sight of the

children free from sin and death. Tho' the apostle drew in this place only one instance of the elevated sense given by the oral Interpreters of his day, (the fools and Mystics, the teachers of the *Esoteric*, or internal sense of their sacred Books) his Epistle to the Hebrews has brought forth *many* things, old and new. Were he now living, and interpreting thus, he would be the object of derision and contempt, by almost all the ministers of the Gospel, and their congregations, nay, the most dignified part of the Clergy (the *Lord's* lot, inheritance and *first-born* of the Gospel dispensation ; if not thus, they can be only believers in general) would laugh first, and perhaps loudest too, at his Mystical absurdities.

the necessity of the *Blood* of CHRIST, as the purifying virtue continually wanted, and transfers it all to the vicarious atonement once done on the Cross. This conduct is the same, as if the Jews when they had eaten the paschal Lamb *once*, had denied the necessity of blood every day, on the altar of *perpetual* fire. The first rite taught them in a figure, the necessity of a real participation of the Lamb on high, by eating and drinking it once in the Year, while the *Daily Oblation* of the typical Lamb, with the meat and drink offering put into the same fire, bid them remember, there was the same necessity to eat and drink his spiritual emanations or influences every day of their lives. It is but too true, that the Christian religion is known, felt and tasted by few: "*many* are called, but *few* are chosen." No Religion has ever wrote plainer on its front, "*Odi profanum Vulgus, et arceo;*" but by the *Vulgar*, is not meant station or rank of life, but in *Cowley's* words, the *Great Vulgar* and the *Small*; minds which can value the little things of this world of beggars and sinners, and despise the great things of the eternal Kingdom, where no toil buys, but they have wine and meat without price. In this view, we may perhaps find more *Vulgar* among the rich and great, and even among the learned, than in the humbler paths of life. No words ever stained the pride, and trod the glory, the refined sensuality and false ideas of Men, down to the dust, more than when our great Teacher said, "*the world loveth its own.*" Let us only suppose for a truth, that Adam lost a more excellent body or clothing, as the Hebrew church ever believed: and we may see this opinion intimated by the blood of man, and by his flesh rejected for unclean, both by circumcision, and by the purification after child-birth. Let us suppose it as a ground of reasoning, and then we shall see the

the necessity of another blood, the root of all bodies, vehicles or vessels. Christianity bears as the Law did, a system of pure Morality, and a system of heavenly and new principles to restore the Image of God in man : and surely the Sons of God, as *Adam* was, in the *Image* and *Likeness* of his Maker, have a physical glory as to body, as well as purity of will and affections morally considered. The Apostle calls our Redemption, that of our body : if it was not lost, how can it be redeemed ? that which was never in bondage, can never want deliverance. The wiser Jews knew, there was so deep a sense in the three first chapters of *Genesis*, that they forbade the reading of them, save to men of enlarged and pure minds, such as Paul styles *Spiritual, perfect, adult*, to whom *strong meat* belongs. But the familiar mode of interpretation which the pretended reasoners have introduced, (whose eyes seem sealed from seeing the Truth) has brought in this plain and easy way, to cast the Gospel down to lick the *dust*, as the serpent does. This kind of familiarizing the *sublime Truth* of *Regeneration* into a *moral Renovation*, debases the *Baptism* of the *Holy Spirit*, even *Fire*, into the sanctifying of water, and sprinkling it by the hands of a priest, or priestling, now-a-days, to the mystical washing away of sin ; and sinks the Lord's-Supper into a mere commemoration of a *dead Saviour*, instead of a Saviour risen, glorified, and clothed with all power in heaven and earth ; instead of the High-priest feeding his own sheep with the true meat and drink out of *his Cloud* of glory, or pillar of fire ; in *Peter's* words, called the *Spirit of glory*, even of *God*, *resting*, or abiding over his sheep, as he rested over the fathers, before his coming into the form or likeness of the *flesh* of *Sin*, *Adam's* nakedness and shame after sin, and our wretched state in him.

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Have

Have not *Flaccius* and others clearly proved our *flesh* to be the *Sin*; to be * mortified, crucified, washed, and burned away by the invisible *holy fire* of the divine Spirit

* The whole Ministry of the Temple, as shewn in "The daily service," consisted in two offices performed by the Lamb on his *fiery* throne of the altar; where his food for his perpetual fire was the sin and trespass-offerings, with the Bulls, Rams and Goats, which in the figure he ate up as the Lion greedy of his prey. The second office consisted in giving forth himself in the best figure, by vapors and clouds over the heads of the Priests as the *first-born*, and substitutes and representatives for all the first-born of the twelve Tribes. To shew the first office of *consuming* sins and trespasses, this altar was called *Ariel*, (My Lion is God, literally translated.) What was eaten, was changed into the flame. The second office was, that of feeding *Israel* in the appropriated name as the Lord's *lot*, with the flesh and blood of that Lamb, the meat and drink of fine flour and wine, testifying the same truth of a *continual Feast*. To this, our Lord speaks in the whole sixth chapter of John, as largely explained in the *Daily Service*; and without retrospect to this perpetual Feast, no one can shew any correspondence to the greatest and most important branch of the Law, under the Gospel. I shall only observe, that by consuming in the fire the sins and trespasses, they were also made perfect, or consummated in the highest degree, as the Hebrew word, TAMAM, bears this *double* sense. Without a twofold sense, there could be no mysteries; nothing to reveal to some, and conceal from others; no Letter that killeth, and no Spirit that giveth life. The Father could not give the knowledge of Mysteries to *babes*, and conceal them from the wise and prudent: nor could our Lord call his disciples *Friends*, and not *Servants*, as knowing the Secrets of his Will hidden from the last. Matt. xi. 25, John xv. 15. First, we may observe, that the Lord has so acted; that to them that *ask, seek, or knock*; it may be given, found, and opened. 2dly, That the Secret Councils of God, (called *Mystery* and *Mysteries*) have been gradually revealing more and more; and in the *latter* days we are told, *Knowledge shall be increased*; the *Earth shall be full* of the Knowledge of the Lord, as the waters cover the Sea. 3dly, That no concealment is to destroy or hurt man, as Paul has shewn, in the greatest part of the Gentiles and Jews being shut up in unbelief; not for final condemnation and misery, but to receive Mercy and blessings through the *chosen* vessels, the glorious assembly of the *First-born* and *First-fruits*, who shall be heirs, and coheirs with CHRIST, having *suffered* with him, that they may be glorified, and *reign* together with him.

Spirit, as the sacrificed beast and his blood, our representative, was consumed by the visible Fire of the Law. All the familiar and plain accounts of Sacraments have had only one effect, to breed contempt and irreverence towards the whole ;—and a lukewarmness and indifference, (even as the *Reviewers* justly observed in their remarks,) among believers ; for disbelief is not so much the crime of the age, as indifference and unconcern about the Truths they do believe.

Such is the character of the *Laodicean* church, saying, “ I am rich, and have need of nothing ;” Such are these days, where the sin of *Sodom* prevails, *pride* and *fulness of bread*, and abundance of idleness were found in her, and in her daughters. Rev. iii. 15.—18. Ezek. xvi. 49. Isai. iii. 16—24. This is not foreign to the Author’s point, of making the Christian Religion an *Education* : it is this, and much more ; for the true Character of Faith is the Belief of things *not seen* by the outward eye, but seen, felt, and *handled* by the *internal man*, with a *spiritual eye*, sense, savour, and taste of the *powers of the world to come*, knowing that “ The Kingdom of heaven is come to man, and is *within* him ;” not only, as a *garrison* and school of exalted Morality, which like the Law would *kill* him ; but as the Son of God revealed in him as the *quickening Spirit*, the *Spirit of Life*, now vivifying our *mortal Bodies* ; not barely by *Influence*, occasional and transitory ; or by visits and glances of his power, but by dwelling in *God’s people*, and making *their Bodies*, his Temples, his Houses, and them *partakers* of the *divine Nature* through his mighty *Energies*. As this is a point of Revelation ; so the words of *Revelation* can alone determine the question. I don’t enter into the false enthusiasm, and fanaticism of this or any other time ; or into the

many delusions, and captivating pretences to *this Spirit*. My task is only to assert the *Truth*; and that the *Educator*, the *Master* and *Tutor* of Christians is the *Holy Spirit*, given to whom God *pleases* by his Sovereign will; yet for ends and purposes as glorious respecting *others*, as *Joseph's* exaltation was happy for his envious Brethren, whose evil minds rendered him *worthy of superior dignity* by his patient and *suffering Love*; and that Love made him a *Benefactor* to his *Enemies* from his own house and blood.

In all former Religions, the *good* of the *present Life* was the *first* object; in the Christian, it is but the *second*. Thus he speaks in p. 21. One would conceive there had been many Religions; but there was but *one* delivered to *Adam*, and the patriarchs before the flood; continued in Noah after the flood, and brought into clearer and more specific adumbration in *Abraham*, and the subsequent Law; which last exhibited the very Covenant to Abraham in a *full and perfect* system of *figures*. Was then the *good* of the *present Life*, the *first* object of religion to *Adam*? or is there any ground to believe it so to the *patriarchs*? even under the Law, ask the Jews, whether they would rather have the Land of Canaan with the fruits thereof, or the blessings, which the *Temple Service* held out to view, on the Altars and the holy places of *that house and palace* of the *Lord God*? God, it is true, dealt with the Jews as a nation or people, just as a good father does to his *wild and foolish* Children; promising them *present* rewards for their Duty, and a rod and judgment immediate for their disobedience. And so does his mercy deal towards the general body of Believers now. The apostle tells † us that “*God-*

liness

† We must except in this place the sufferings and afflictions of the Israel of God, who pass under the rod and chastisement of his Love; who are in the furnace, and the judgment by fire, to come out Vessels of Gold and Vessels of Silver; who are the mourn-

liness is profitable unto all things, having the *promise* of the Life that *now* is, and of that which is to come." A man indeed must be as stupid as a brute, if he sees not, that moral goodness, virtuous conduct, and benevolent affections give much more real, natural, and pure enjoyments than the opposite can do. And if there was no heaven, wickedness is folly, as the Scripture speaks; and if there was no future misery, it is but *rare*, that a vitious man gains on the ballance by his crimes and immoralities. So that *Plato* spoke what *Shaftesbury*, *Sir William Temple*, *Hutcheson Harris*, and others have shewn in their writings on *Virtue* and *Happiness*, that wicked men cannot *calculate*; and that every branch of moral conduct has a tendency to make us as happy as we can expect to be in this imperfect, and uncertain mixed state; and that it brings no evil, no sickness, no crosses, no poverty, no infamy and reproach from itself; for these happen from other causes, and not from the practice of *Morality* and *Virtue*, but from the obstructions it may, and often does meet with, to its natural tendency and effects. Is not this proved by *Solomon*, and all the sacred Books? If *Epicurus's* morals were as perfect as *Gassendi* has delineated them; and if *Epicurus* was that temperate man,

free

ers, and in the tribulation and patience of the *peculiar* people; of whom it must be said, as *Paul* spoke of himself, "if in this Life *only* we have *hope* in *Christ*, we are of all men most miserable." This must be admitted to be true of all that walk in the narrow way, leading unto the *Life* and *Glory* of the First-born, who will inherit thrones, and sit down with the Lord in his *Father's throne*, and rule over the *Nations*. I will here bring the experience of that eminent servant of the Lord, *Luther*; "Enquire, if they have known the spiritual anguishes, the divine births, the deaths and Hells. If you hear, that all things have been gentle, tranquil, devout and religious, as they speak, tho' they say, they were caught up to the third heavens, you shall not approve these things. For the sign of the Son of man is wanting, *Basanos*, the tormentor or trier of the Christian, and the only discernor of the spirits of believers." *Luther's Epistles*. Book 2. p. 42.

free from all turbulent and malignant passions, (the internal scorpions and scourges of our peace,) from pride, envy, revenge, malice, wrath and avarice: Was there no other Existence to be expected, who would not learn the philosophy of moral conduct from his school? tho' it were impossible to adopt the natural philosophy of this contemplator of nature and things, (if he believed it himself, and did not write it as a Romance.)

Had Mr *Jenyns* distinguished justly, he would have said, that *future* good was connected with *present* good, to render the Jews obedient under the first dispensation; and that *present Evil*, temporary afflictions and chastisements from the Love of God, form the first view of the Gospel, as preparing these humble and meek Sufferers in the patience of the *Saints*, to be worthy of a crown and kingdom; worthy to walk with CHRIST in *white* rayment; worthy of the *Lamb's Life*, and of being exalted as priests and kings in heaven over their *Brethren*, whose froward and wicked tempers, whose injurious, cruel Behaviour exercised their faith and patience, as it did that of *Joseph*, of the prophets, and all those *true Nobles* and servants of God recorded in Heb. xi. To these few wise and chosen, the good of the present life is no object at all: but without the grace of *super-abundance*, as one writer well expresses it, or rather the grace of a *Spirit* of martyrdom, given to few, and only those known to God for his own, as *Paul* speaks, no man is equal to these *fiery* trials, and to that exalted love of God which makes them *joyful* in tribulation, by which others are made very sorrowful. It is observed by him that the practice of justice, temperance, and sobriety, may make us very good citizens, but will never produce a *tolerable Christian*, or as the Apostle speaks, a perfect man in CHRIST; yet, I answer, happy would it be for mankind

in general, if justice, temperance, and sobriety, (these two seem one) were universally practised in all the branches of these moral duties. And I will venture to *announce* to such, that if they believe in the mercy of God thro' the *Blood* of CHRIST, tho' they will not sit on thrones, and be numbered with the peculiar lot, or *Eleet*; tho' not marked among the hundred and forty-four thousand, who are *kings* and *priests*, they will be very happy in being *subjects*, under the protecting wings and blessings of the *royal Elder Brethren*; for as the prophets express themselves, the *house* of *Israel*, the *mystic Israel* sealed with the *Seal* of the *Living God*, out of the twelve tribes, shall possess in the land of *JEHOVAH*, that is, the *new Earth*, the peoples, and many Nations, for *servants*, and for *handmaids*, *Isai. xiv. 2. Zech. ii. 12.* Happy station! to be dwellers in the Tents of *this Israel*, in any office or character, even as Vessels of *dishonour*; that is, of less honour, in comparison with the greater of being kings and priests over the nations and tongues, as is shewn in *Rev. vii. 4—9.*

I hope to finish the contents of his second Proposition in another Letter; but I must omit many passages, or it would be a long work to remark upon all the crude and absurd principles scattered through this work, which has already had *four* editions; such advantage is it to be a writer in the eye of the *great world*: To be neither enthusiast, or beggar, as he rashly, if not insolently supposes, *only* such fit to receive the faith of Christ. If the Son of God came into the world for no greater, or nobler ends, than he has ascribed to him; we must transfer the names of *Abaddon* and *Apollyon* to the *ever blessed*, and *ever blessing* JESUS. "Out of the mouth of *Babes* and *Sucklings* will, however, God perfect praise, a *second* time." For almost all learned men, in every community, have lost *sight* of the

glorious Saviour, and have given us the *great adversary* to supply his name and place. I am, dear Sir,

Your's affectionately,

July 24, 1776.

W. C. R.

STRICTURES, &c. LETTER V.

Dear Sir,

WHAT you have observed on p. 26. is very just, that "though probation, according to this writer, implies trials, sufferings, and a capacity of offending; and education, a propriety of chastisement for those offences," yet he has plainly lost sight of the first principle of Christianity, namely, the one transgression of Adam, which brought death on all men, as that beautiful fifth chapter of the apostle to the Romans explains the full contrast of the two Adams; and that the obedience of one man has produced the glorious blessing of justification unto life upon the whole human race, called by this apostle, the *all*, and the *many*. Probation then, under the forfeiture of original perfection, moral and physical, (for surely Adam when clothed before sin, and unclothed after sin, became a different being from his first state,) Probation by the Gospel is now subject to no other trial, suffering, or capacity of offending, than what lies in submitting to the Daily Cross, and passing through a process of regeneration, that the flesh of the old man may be killed by a secret or mystic death, called by the apostle, "dying daily," that the seed of the kingdom under various titles of the spirit, the new man, the se-

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cond man, the image of God, the new creation or building in Christ, may be quickened and brought on to more maturity and perfection, till it attain the measure of the fulness of the stature of Christ, the elder among many brethren. — The education requiring chastisement for offences, is so far from answering to his account in the Gospel, that the Saints of God, his peculiar and chosen people collected, some out of all nations, ranks and conditions of life, Barbarians, Scythians, bond or free; these, I say, are not said to be chastised for their offences, but for the proof and exemplification of their Christian graces and superior excellencies of faith and patience to the world. Thus the Apostle reasons on the ground of suffering in the glorious Elder, Jesus, over all *his father's house*. Heb. ii. 10. "For it became him, for whom are all things, and by whom are all things, to make the Captain of their Salvation, who is bringing many sons unto glory, perfect through sufferings." This perfection was twofold; first, in obedience to God, his Father, (Who is the ANCIENT OF DAYS revealed to Daniel, chapter vii. 13, 22.) as this humiliation is expressed. chap. ix. 8. "Though he were a Son, yet learned he obedience by the things he suffered;" for in the cloud of glory where he was present, before born of the woman under the law, meaning flesh and death, he could never suffer, but enjoyed bliss ineffable.

Perfect was this obedience in love to mankind, his poor brethren under the law, from whom he was separated before the fall, revealed to John, Rev. xii. 5. as the *seed* of the woman who never bore a *second*. Perfect, I say, in suffering these things for their sake and advantage, for which "God has given him a Name (a Nature) above all names, and a Kingdom more excellent

than any other son ever had," with this glorious power of redeeming all men by his blood.—Chastisement then is not for offences, but for the trial of faith, patience and love, in all Christians who are partakers of the spirit: it is no more a rod for crimes or immoralities, than praying for enemies, doing good to those who persecute them, is a correction for offences, but a means of perfecting that summit and crown of moral goodness, of being "perfect like their Father, who is in Heaven, who maketh his sun to rise on the just, and on the unjust." Matt. v. 45.

The New Testament never represents chastisement as a retaliation for sins to the people of God, but as a mark of divine favour, in making them worthy of suffering for CHRIST, and as a means of making them worthy of a crown and a kingdom above others: "therefore, says the Apostle, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: but if ye be without chastisement, whereof all (sons) are partakers, then are ye bastards, and not sons. We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? They verily for a few days chastened us, after their own pleasure; but he, for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable (permanent) fruit of righteousness to them, who are exercised thereby." This is the fullest account of chastisement from the hand of God; and it is, to be partakers of his holiness, and to gain a title as sons to the blessing of justification unto life and glory above bastards, children less loved, and neglected as it were, in comparison of other children; for in any other sense

it is not true; for God's mercies are over all his works, and the bastard, like Esau, is only *less* loved, yet not cut off from all blessing, but comes in *later* to God, and to a less degree of happiness. Most people can bear good, but not evil things, from faith and love of God: Particular minds, raised by faith and grace above things present, can only rejoice in tribulation, and in bearing as Paul did, the sufferings of Christ in his flesh: so that the two ends of chastisement in the Gospel are, for the trial of faith, and for more signal obedience, humiliation, and extinction of self-will and self-glory, that they may be exalted to superior glory in their Father's house, where are many mansions, and vessels of honour and dishonor, yet all vessels in one house, and of some use, or they would not have a place at all. The language of the New Testament is different from the Old in this respect, and the Apostle assigns the reason. Rom. vi. 2. "Ye are not under the law, but under grace; old things are passed away, all things are become new."

In p. 26. he repeats his former assertion, "that the doctrines and the object are new in this religion; and contain ideas of God and man, of the present and future life, quite dissimilar from all that had been thought on, previous to its publication." To this I answer, they are the same with Moses and the prophets, or Christ's mission and office could not have been proved from both testimonies. John, v. 29. Rom. xvi. 26.—The perfect agreement of the law, in the types of persons and things with CHRIST as the spirit, to all the parts of that complicated and extensive system of shadows, from the first shedding the blood of the Lamb, and of eating his flesh at the passover, to the end of that wonderful wisdom of God in a veil over
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the face of Moses, to the grand conclusion of the year of Jubile, exhibits one of the most striking proofs of the truth of Christianity. The language and idiom of the new revelation is only Moses and the prophets speaking without the veil of types and words in the person of JESUS CHRIST, as the one male Lamb, who is to do every great work in the Spirit, which was for fifteen centuries daily exhibited to the eyes of Priests and Elders, and people of Israel, in the figure and letter. No two dispensations could so correspond at such a distance of time, but from the same infinite wisdom which appointed both. The Revelation of John contains all the images and figures both of Moses and the prophets, and shews the beginning and end of the Messiah's kingdom, under the same types and characters it bore under the law. And when the two witnesses in sackcloth, prophesying in a neglected and despised state, for 1260 days of years, shall finish their testimony, the present boasted light of this philosophical and critical age will be as much ashamed of their pretended wisdom, as the church of CHRIST will be of their perfect ignorance in the great truth of regeneration, and of the operation of the Holy Spirit in fire and blood of JESUS CHRIST. These two witnesses are Moses and CHRIST; the letter and the Spirit; the figure and the truth, rejected and trampled upon for as many years as their days extend to; and just rising from that general neglect slowly, till the conversion of the Jews drawing near, shall bring forth the riches of the grace of God hid in CHRIST for a time and a season.

“No other, in this writer's opinion, ever drew so just a portrait of the worthlessness of this world.” Do not the Prophets speak as strongly of the worthlessness of this life, comparing it to a vapour, a shadow of a cloud, to a flower
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in its beauty soon fading, and to every thing that exhibits a weak and transient existence? They are more full and particular than the Gospel. In the mouth of CHRIST, it must be granted, the same truths or expressions must carry much greater force and authority. Among innumerable passages full of pathetic and powerful imagery, scattered through all the Prophets, let me cite one from Isaiah. xl. 6. It contains an awful lesson proper for this proud, luxurious and greedy age of professing Christians, greater enemies to the cross of their master, and all his doctrines in the divine sermon on the mount, than unbelievers, because they are the enemies of his household, and make the enemies, without disbelieve a religion, which has so little effect on the hopes or fears of its own disciples. The passage is, "The voice said, cry: and I said, what shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth on it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God standeth for ever. The WORD is the divine name of Jesus Christ; and Peter who transplants this striking passage, says, 1 Ep. i. 24. That they who are born of his incorruptible seed, shall endure as their great generator does, for ever.

He seems to have forgot Moses and the Prophets, who were the interpreters of the legal shadows, and opened to a great degree the mystic sense and wonders, as David speaks, contained in the law. He has reason on his side, for the knowledge of that œconomy would have prevented some of his strange assertions; to many they will appear blasphemous.

"No other, this author says, has ever represented the Supreme Being in the character of three persons united in one God." p. 27. Let us examine this. Moses says,

"Hear

"Hear, O Israel, the Lord thy God is one Lord:" in Hebrew the words are, JEHOVAH thy Gods, one JEHOVAH; which JESUS CHRIST, the *Word* of JEHOVAH, interprets in Mark. xii. 29. The Lord thy God is one Lord. I ask the skilful in the Hebrew tongue, whether the word *Gods*, be dual * or plural? Let them take which they please, it

† One signifies in Hebrew, frequently, *first*, as in Gen. i. 5.—The evening and morning were the *first* (one) day.

* The inquisitive *Vitringa* tells us, in p. 1084. de *Synagoga veteri*, that the Jews said in their prayers, "Reverend is the Name of our Lord God, according to the Names of the *three Patriarchs*," meaning *Abraham, Isaac* and *Jacob*. Moses informs us, that God (*Elohim*) made Adam in his Image and Likeness; male and female created he them, and called *their* Name, ADAM. Gen. i. 27. and chap. v. 1, 2. Among the Patriarchs, the only one who has the twofold essence, is ABRAHAM, by inserting the letter *He*: *Isaac* is the *Heir* of all the goods, and *Jacob* receives the *double* portion. In this view there is superiority and subordination; and yet the Hebrew Church call Three, *one*, and Seven, *one*, when speaking of the Seven Lights of the Holy place; and a Kingdom is styled *Fee*, riches, or perfection, comprehending three superior glories, and seven subordinate properties, or emanations from the first three; and forming a complete image and likeness of Deity, and of a King; as *David* with *Bathsheba*, (the daughter clothed with seven glories,) brings forth Solomon (*Schlomeb*) the perfect Son, possessing all that can be communicated. The corruptions and contradictions of the *oral* interpretation, probably designed to conceal the leading truths from the christian church, (as Dr. More, Buddeus, Vitringa, Rhensford and others think) do not render the purer part unworthy of our notice. That Church once had the *true* Key, and they lost it: The Christian Church have done the same, by Scholastic Divinity from *Aristotle's* philosophy. The *wise* and *prudent*, (as they think themselves in both Revelations) have been the cause of the darkness, and oppose the Truth now, in the Popish and other Communities. Let the learned read *Vitringa* S. Observ. lib. i. p. 119. and *Buxtorf's* Preface to the *Morè Nevochim* of *Maimonides*. The *Talmudical* doctrines were the *Letter* only of Sacred Writ; the *oral* doctrines were the *inner* and spiritual sense; but that the first should captivate the multitude, is as easy to account for, as that the superstitions of the Romish church, and the gross absurdities of the *Coran* should seduce the *many*, while the *few* find, and tread the narrow way to a Kingdom, and a Crown of righteousness.

it is easy to prove, that our Lord never revealed three persons in one God, but in one Lord. And in the note he destroys the whole doctrine of that orthodoxy he wishes to establish, by saying; there is some such union: so there may be union between thousand Gods and Lords; for thus the heads of creations are often stiled in Scripture§.

The spiritual Jews are always speaking of three heads, lights, minds, and numbers, as much as the Christian church has done. The book of Zohar, full of antient traditions involved in obscure terms, to conceal the doctrines of the Hebrew nation, since the incarnation of Christ, from his church, says on Gen. i. 1. "Come and see the mystery of the Word (Elohim), there are three degrees, and every degree by itself alone, and yet they are all one, and joined together in one, and are not divided from another. This is cited by Ainsworth from Simeon ben Jochai, in this book. Ainsworth translates *Elohim*, the Almightyies, and with just reason. The Jewish author is only a collector of the spiritual and metaphysical speculations of his nation; and it is he who somewhere adduces an illustration of a ternary in one, from the fire, light, and wind of the altar; and

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says,

§ Exod. xv. 11. "Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"—Psalm lxxxvi. 8. "Among the Gods there is none like unto thee, (O Lord) neither are there any works like unto thy works."—John x. 35, 36. "If he called them *Gods*, unto whom the Word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?"—1 Cor. viii. 5, 6. "Though there be that are called *Gods*, whether in Heaven or in Earth, (as there be *Gods* many, and *Lords* many;) But to us there is but *one* God the Father, of whom are all things, and we in him; and *one* Lord JESUS CHRIST, by whom are all things, and we by him."

says, behold, these three are one. So says Behmen, and so speaks Hutchinson on the cherubim, who has done great service to revelation, by exciting more enquiry into the Hebrew tongue; and who, had he not attempted to support Calvinism with great moroseness of temper, on the foundation of Moses, would have given a better key to the treasures of that dispensation than any man since the Reformation, Robert Gell † and the late William Law not excepted.

The Jews affirm, that the Messiah must have three correspondent antitypes to the three fathers, Abraham, Isaac, and Jacob, as they confess the head of the Nazarene, or the elected and separated one, begins in the first father of the three.—In the eastern nations, the knowledge of the Triad was early and universally spread, that every creation must have three heads, making one Lord or Governor. The doctrine may be seen in Stanley's oriental philosophy, of Le Clerk's edition in Latin. And most probably it was derived from the patriarchal religion, before it was taught again in Abraham, Isaac, and Jacob, under the law.—If then, as he speaks, it be not only unnecessary but improper to “decide about the equality,” why is he so reserved about the bold decisions on this head, attended with threats of everlasting damnation, if church-men believe not as Athanasius, Austin, and Calvin have dogmatized on this point? As for myself, I believe that all visible Elohim from the first to the last, are the images of the three-fold life and essence of that God, whom Paul calls the INVISIBLE. The doctrine of this threefold emanations

† See Dr. Gell's *Golden Remains*, and Mr. Law's works, who teach us with *Isaac Pennington*, to find the Temple, and the worship of the Father in ourselves, and not in Temples made with hands.

tion, or evolution of the one Supreme, was not lost in the Christian church, till the liberty of prophesying according to the measure of faith and knowledge, which the Spirit gave to the Members, was taken away by priests in councils and synods.

"No other, says this author, p. 28. has attempted to reconcile these seeming contradictory, but true propositions, the contingency of future events, and the foreknowledge of God, or the free will of the creature with the over-ruling grace of the Creator." Let it be replied, that our Lord never attempted any such thing; he has declared these truths, and left them to our faith.—The Apostle has attempted to reconcile these difficult points, from the sixth to the end of the eleventh chapter of the Epistle to the Romans: And happily for mankind, he has drawn a blessed conclusion, with respect to the Gentiles rejected of old, and concerning the Jews rejected under the Gospel, that "God has shut them up all in unbelief, that he might have mercy upon all." What becomes then of his dreadful climax of a necessity for sin, to justify the necessity of punishment; and that this punishment should be endless? The Apostle tells us, "the law entered, that sin might become exceeding sinful, that where sin *abounded*, grace might *much more* abound." How different does he think from the Apostle? The Gnostics, and Manichæans put together, never equalled the horror of his opinions. They never forgot, that God was merciful, even in his judgments and wrath: they affirmed, that the *good principle of light* would finally subdue the *evil one of darkness*. This is a branch of original revelation, obscured by mistaking the persons; and it flowed from the doctrine of the ancient Jewish church, concerning the fall of Lucifer and his thrones, or angels with their head.—"No other,"

he continues, p. 28. "has ever pretended to give any account of the depravity of man, or to point out the remedy for it." Here are two mistakes. Christ never spake a word about sin, or death, the wages of it, but refers us to Moses, as the recorder of that event, and of sin and iniquity following from this great ruin. The Jewish writers speak of the depravity of man, and of his will corrupted by that first sin, nearly as the apostle Paul reasons on it, the *law* of the *members* warring against the *law* of the mind : They call it the *evil imagination*, the *beast* to be slain, and the poison of the old serpent, with many other names collected in Maij. Synops. Theolog. Jud.—As for the remedy, it is as old as the promise of the seed of the woman, which was to bruise the serpent's head : and the Jews speak of the Messiah, whose blood is to cleanse from all sin, with as much faith and dependence on it, as Christians do ; though they know him not, who has shed, and is always shedding his blood into his chosen vessels, for the blessing of all.

"No one has ventured to declare the unpardonable nature of sin, without the influence of a mediatorial interposition, and a *vicarious* atonement from the sufferings of a superior Being." p. 29. The contradiction of this representation to all the scriptures, shall be fully shewn in my next letter. I shall only remark, that as he has annexed a system of false theology to his three propositions, which wanted no such alliance, it may be of service to exhibit Christianity in its genuine form, not maimed or disfigured by his draught, which approximates to the religion of the state, ever repugnant to the religion of God, from the Emperor Zeno, who established the *Emoticum*, the first act of uniformity, to this day ; for every establishment is drinking yet of the cup of fornication, filled
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with the dregs of false doctrines, which have flowed into every river and rivulet of the reformation, from the polluted fountain of Popish superstition, ignorance, and impiety. As you seem to wish that these Strictures may be preserved, because they give a more true and more glorious view of the Gospel, they shall be published, when finished and revised, as a proper antidote to the many dangerous positions of this writer.

I am, Dear Sir,

Your faithful and affectionate Friend,

Lincoln's-Inn, Aug. 19. 1776.

W. C. R.

STRICTURES, &c.

LETTER VI.

DEAR SIR,

I Shall now examine this writer's assertion, p. 29. that
 I. "no other has ventured to declare the unpardonable nature of sin without the influence of a mediatorial interposition, and a *vicarious* atonement from the sufferings of a superior Being."—In the three views, in which Scripture represents sin, CHRIST, and his sufferings, we shall perceive, that his positions militate against the whole tenor and analogy of sacred writ.

St. John tells us, that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." ch. iii. 16. The benignity of God is here shewn to be the
 motive

motive and cause of this invaluable gift, bestowed freely, and not bought by a price equivalent to the gift; for where then would be the excellency or glory of the donation?—2dly, With respect to the influence of a mediatorial interposition (a very incorrect expression to say a mediatorial mediation, and such his words import) we shall consider JESUS CHRIST as a mediator between God and man, in two views, of a physical and moral intervention, though he has been regarded in the sole light of a moral mediator, that is, on the worthiness and dignity of his holy nature to execute this glorious office between God, his father, and man, his offending and degraded creature.—Let it only be supposed with the ancient Hebrew church, and the first age of the Christian, supported by* Lord Barrington on the text of the Apostle, “for we have all sinned and come short of the glory of God.” Rom. iii. 16. that we by Adam’s sin are deprived of the glory, the *Schechinah* or spiritual garment, the *clothing* of his *first form* as *son of God*, in *his image and likeness*. Then we shall see what harmony this ground of reasoning will bear with the altars of Moses, in *clouds*, from the first court to the holy places; and even with the *cloud* of the *divine real presence* in the HOLY OF HOLIES: we shall perceive the typical propriety of the Priests, the first servants of the Lord God, as the First-born, wearing *white* raiment of fine linen in his palace, under the Law; and may understand the correspondent forms of speech and images under the gospel; and for what purpose the disciple ascribes to *Christ* white raiment, shews him *clothed* with a *white cloud*, and again sitting on a *white throne*, who is the High-priest and

* See his *Miscellanies* on this text, and his *dissertation on the Schechinah*, so celebrated among the Jews; also Cudworth’s 5th chapter of his *Intellectual System*.

and clother of all his priests with his own, even *his Father's* glory. Why this great prophet shews him in Rev. i. 13, 14. "like the son of man, clothed with a garment to the foot, and girt about the paps with a golden girdle," the dress of the high-priest under the law: and why his head and his hairs were *white* as snow, and his eyes as flames of fire, that is, to describe him as the *Ancient of Days*, his *father*, the *Most High God*, is shewn in Dan. vii. 13. "I beheld, till the thrones were cast down, and the *Ancient of Days* (*Attik Jomin*,) did sit; whose garment was white as snow, and the hair of his head like pure wool; his throne as the fiery flame, and his wheels as burning fire." Consider then the *man-child*, the strong male, taken from the woman, in Rev. v. 12. The wonder or remarkable thing, the mystery or secret hid from the foundation of the world, 'till this seed of the woman was made *one* with his father from his mother's womb, by being raised to his throne, or the chariot of the Lord God of Israel; and then we shall know, that hete was the great § *Nazarite*, or one separated from his brethren, who is the *only one* of the seed of the woman before the division of Adam's *first Name* by the transgression that brought death. Look upon him *again* at his transfiguration on the Mount, with his *father's raiment* on him, and we shall know what is that clothing which can cover our shame and nakedness in this body of death, which is the wages of Adam's sin. This will explain, why in the *Hebrew* tongue *atonement* is expressed by a word signifying to clothe

§ The Hebrew church knew this truth, and call it the soul of the Messiah under the throne of God. They saw it in the election of Abraham, and in that of David from the other children of Jesse. This great truth has been lost more than thirteen centuries from the Christian church, and but few witnesses appeared for it; and they soon were branded as heretics or enthusiasts.

clothe, or to cover any thing and preserve it from corruption, as Noah's ark was with pitch, a covering to guard against the depredation of water.

In this view, supported by the language and imagery of scripture, we may more readily understand, why man is there declared unclean from his birth, and to be born of *bloods*, and not of *one blood* or corporiety formed from it, as at first he was created by his God. Why Adam was naked before sin, (as angels are naked, having no borrowed garments, but their natural glory or light covering them as their *bright cloud* of fire,) and why after sin, he is said to be clothed with a *coat* of *skins*, the matter* of the bestial creation: why the law of Moses, (the only national and public record of *death*, and *flesh* by the first sin of the head of the whole system) bears testimony against flesh and blood, as the garment of sinners, and of slaves to toil and labour since the fall, which is the *shame* and *nakedness* of us all in the old Adam: why the Jews (who had the first oracles of faith and testimony in this great ruin of our nature) call this birth the *man of sin*, the *evil figment* or imagination and the *beast*, which is to be destroyed by fire: why uncleanness, even in marriage, is ascribed to the woman in her separation, of forty and of fourscore days; and why the man was marked by circumcision, who begets only *flesh* subject to *sin* and *death*, the *curse*: why *flesh* is opposed to *spirit*, in the New Testament: why the natural man, properly the *foulisb* man, is contrasted with the *spiritual* man, who has the treasure

* From matter comes mater, *mother*, always married to some spirit, the male or active power through the whole scale of creations and systems. Of pure spirit abstracted from all clothing of matter, the Christian church never conceived the thought. See Huet's fine Preface to his Origeniana, & Ocellus Lucanus by D'Argem. p. 80.

of the new name or nature by Jesus Christ in his *earthen* vessel : why one is represented as the *sin* or curse ; the other as the *grace* or blessing : why our blessed Redeemer is said to *clothe* our nakedness : to put on us the *garment* of praise and Salvation : why fine linen is called by St. John the *righteousness* of the saints ; and why the *white cloud*, the body of glory, in freedom from heavy, dark, hard, and corruptible matter, runs through the New Testament, as it was shewn every day in the temple of Moses, by the priest's kindling the cloud of sweet incense, in the first holy place, on the golden altar. Though this writer will shut his eyes against the mystery and mysteries of the kingdom of Christ, yet he speaks of them : had they not an interior and *reserved* sense, they could not be *hid* from the *wise* and prudent in their own eyes, as our master assures us they are so veiled. All the prophets and evangelists of both dispensations have *one* view and knowledge of the *fall* and *restitution*, notwithstanding that plain, easy and familiar interpretation of scripture, introduced by the generality of commentators, so justly disapproved by Bacon, and other eminent interpreters, Cudworth, More, Gell, and even Erasmus, in numberless passages of his Comment on the New Testament. — The law was instituted as a Remembrancer of our degradation in this *body* of *sin*, of *death*, and of our *humiliation*, so expressly named by the apostle. Phil. iii. 21. The Gospel, the spirit ^{to} of the letter of the other, shews us the total circumcision or excision of this body, in which we *groan*, desiring to be *cloathed* upon with our *house* from *Heaven* ; and holds out to view the new garment of glory and incorruption, which we must receive from † Jesus Christ, the second Adam from Heaven, of

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whom

† Mr. Gibbons is probably mistaken in saying the Christians preached the immortality of the Soul, in his xvth chapter of the de-

whom the *first* was a *figure* in the Apostle's words. Rom. v. 14. On this ground stands the necessity of a Mediator between God and man, who is able to give the faithful by a birth from above, from his† own mouth, a seed, or germe of his loins of fire, * (as he gave it at passover, and at pentecost) which was lost by the sin of the first man. And here we may see (unless we will shut our *mental eye*, as this writer says, we may do against unwelcome and humbling truths) the absolute necessity of a *second* father and regenerator, to bring to us the seed and first-fruits of that spirit, which was forfeited by Adam. For all beings, from the angels of the presence, have body and spirit too, called by the ancient Hebrew church, *Lights* and their *Vessels*, or garments of different purity and *Glory*; which means always *Light* in Scripture. False Metaphysics have introduced a school of vain philosophy contrary to Moses, and his Master, the Son of the Most High God.—Thus then Jesus Christ, who was *separated* from father and mother before their sin; their *first* and *only* born,

cline of the Roman Empire. It was an immortal and spiritual body they preached, which the Platonists, the best of the philosophers, never conceived, but totally disavowed, as may be seen in the beautiful sentiments of Plotinus, before his death.

† Compare our Lord breathing the Holy Spirit into his Apostle, his first-born, with that of God breathing the *breath of lives* into Adam, Gen. ii. and we shall see the *divine genus* renewed in him.

* Ezek. i. 27. From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as the appearance of fire, and a brightness round about. This is the Son of man sitting on the CHERUBIM, his Father's throne in Heaven; from this *Glory* he came into the form of the *fish of Sin*. "What if ye shall see the *Son of Man* ascend, where he was *before*?" and, "No man has ascended up to heaven, but he that *came down* from Heaven, even the *Son of Man* who is in Heaven." John iii. 13. vi. chap. 62.

born, as this ancient wonder was revealed to John, Rev. xii. 5. and to Daniel, ch. vii. 13. He then, made *one* with the Ancient or Ordainer of Days, becomes a Mediator in a physical view and consideration; an agent capable of communicating the perished glory of the image and likeness of Elohim, both in materiality pure and incapable of corruption, as well as in *spirit* to rule *this Bride*, this sister fit for her *Brother's* indissoluble marriage, the *great mystery* spoken of by the Apostles. Eph. v. 32. Rev. xxii. 17. And this glorious privilege Christ enjoys above all other Elohim, Gods, and Sons of the *Most High*, who were never taken up to *his throne*, as this Son was; and to whom the Father never gave *all power*, as he plainly has, according to our Lord's words, communicated to this beloved Son, who informs us of this transcendent prerogative; "*All power is given unto me, both in Heaven and in earth.*" Matt. xxviii. 15. This high and peculiar glory is represented by the Apostle in these words, explaining the nature of this exaltation: "To which of the *§ angels* said he at any time, sit thou on my right hand, till I make thine enemies thy foot-stool?" Heb. ii. 5. Psal. cx. 1. and this assumption to the throne was before the ages, or *Æonian* times, as St. Paul calls them, because all the Ages, Heb. i. 2. *Æons*, of the new creation, were made by him, and for his sake, and for his inheritance. The view of Christ, as a Mediator on the *moral* ground, will be the subject of the next letter. I beg leave to subscribe myself, dear Sir,

Your affectionate Friend,

and obliged Servant,

Lincoln's-Inn, Sept. 6, 1776.

W. C. R.

§ In Psalm lxxxv. Thou madest him a little lower than the Angels, (in Heb. Gods.) To crown him with glory and honour. Compare also Psalm ii. and psalm cx. 1. Both recording the assumption to the *throne* of the *Most High*.

STRICTURES, &c.

LETTER VI.

(continued)

On the subject of the Atonement, &c.

Dear Sir,

IT is, however, certainly a blessed truth, tho' not in this writer's sense, that CHRIST died to clothe over the sins of mankind; that he is the *lamb of God* that taketh away the *sin* of the *world*: John i. 29. That he is the propitiation, not only for our sins, (the elect, the elders or first-born, as the Apostle means,) but for the *sins* of the *whole world*. 1 John, ii. 2. That he is the Saviour of all men, *especially* of those who *believe*. 1 Tim. iv. 10. And happy for us, my friend, that he is so, as we do not presume to write our names in the lamb's *book of life*, but leave our order of rising to life in CHRIST to his wisdom, which directs all events in the kingdom of his grace and mercy: we shall be most thankful to stand among that *great multitude* "which no man could *number*, from every nation, and tribes, and peoples, and tongues, before the throne and before the Lamb, clothed with *white* rayment and having palms in their hands, crying with a loud voice, Salvation be to our God that sitteth on the throne, and to the Lamb." Rev. vii. 9. This is the only atonement, or rather clothing of sin or our *nakedness* in Adam, that the wrath, of God that is our state of death now, demands: it is to give us, by grace and love of his dear son, the garment

ment of glory lost by the first transgression. And now, tho' you know, how invidious, and at any other time dangerous, it would be to advance these positions, yet it is true, that all the doctrines about the merits, satisfaction, and atonement for sins, were *invented* in the church of *Rome*, on the extinction of the law, temple, and altars of Moses, to be a sort of *bank* and *treasury* for the management of the priesthood, and to assume every part of CHRIST's office as Priest and King, so as to put them into the hands of designing, proud, and ignorant Priests, from their High-priest, the Pope and Monarch, down through all the degrees of that corrupt hierarchy and spiritual polity. These doctrines are now embraced by the multitude; because they love to hold the truth in unrighteousness, and because this deceivableness of unrighteousness, this form of goodness, of godly words and praises of CHRIST, without the mind or spirit of himself, annuls the necessity of taking up our cross daily to follow him, of denying *self*, that *thief* and robber of God's glory and gifts, and of observing the tenor of his holy life and laws as our constant work and great business. These are pillars not easily shaken; because every worldly, proud, revengeful, covetous, sensual, and voluptuous man and woman prop them up; and they are exceedingly glad to hear, from the mouths of their priestlings, of an *active* and *passive* obedience to be *imputed* to them, rather than *crucify* their flesh and its corrupt lusts and affections; rather than be called to *mortify* their members on earth, and to mind heavenly things; to be humble and lowly in heart, and to study to fulfil the peculiar tablet of laws published in the Sermon on the Mount, as contained in St. Matthew's Gospel from the fifth to the seventh chapter.—This author complains, p. 30, of persons “perverting the established signification of words
(which

(which they call explaining) who have ventured to expunge all these doctrines out of their Scriptures for no other reason than, that they are not able to comprehend them." And what has he done by not explaining? He can know nothing about the true nature of atonement, unless he understands the figure of it under Moses, and can bring the spirit of that letter to view under the Gospel. The word itself is of a *pagan* extraction, and conveys no notion of the truth, as it is in JESUS CHRIST. We want the clothing, not God; and so far is God from having been paid for it by the suffering of CHRIST, that St. Paul tells us, Rom. v. The *free gift* of God is *eternal life* through our Lord.

The sufferings of CHRIST are never said to be the atonement or *cause* of it, but the ground of his exaltation to pre-eminence and power over men and angels. His blood is every where declared to be the *means* of clothing sin. And on this point (however to some it may appear a parable, and a dark, and hard speech) we must affirm, that the blood of the Lamb, a male of the first year, by peculiar appointment shed and sprinkled twice every day; whose flesh went up in clouds and vapors upon the altar of perpetual fire, covering the Priests of that ministry, and forming a typical cloud, is the *figure* and *record* of that precious blood, which is always ascending and descending to form in his peculiar people, the *true cloud*, the white rayment or temple of eternal light; in which new tabernacle God dwells; and in which he is known to be our father in garments white as wool; and in fire that never *consumes*, but *preserves* his own house, as the baptism of the Holy Spirit, even fire at Pentecost, (when the Schechinah or tabernacle of God came down to men) crowned those

those devout disciples out of all nations, on whom the blood and fire and pillars of smoke descended and clothed them with the Glory.

It is a beautiful remark of Vitranga in *Observ. Sac.* p. 208, That *damin*, blood, is used in the Chaldee and Syriac dialect for the price of a thing; and here, says he, a sweet allusion is formed to the blood of Christ as the price of our redemption; and no doubt can be made of its being so in the noblest sense, as the least particle, the *minimum punctum* of his invaluable blood is the *leaven* to leaven the *whole mass* of this body of sin; and by a secret energy change it from glory to glory, till it become a perfect house from heaven, a tabernacle for God to dwell in, and set up his rest and Sabbath for ever.

To obviate here the malice and calumny of zeal without knowledge, a most furious wild beast, a murderer and persecutor of truth and goodness, as in *Saul* and in the *Pharisee* under the law; and as in the Romish superstition, and the turbulent dogmatism of false theology, I profess to believe, that the *blood* and *water* which flowed from the side of Jesus Christ, the true Lamb of the Gospel will *leaven* the *whole* creation, and has been ever since leavening, and will continue to do so, till all corruption be done away; till the earth be brought back and fixed in that state of *pure materiality*, called the *Liberty* of the *Glory* of the *Sons of God*; till it become a *sea* like unto *chrystal*, mingled with *fire* from centre to circumference, in height and depth, in length and breadth immeasurable; in this mirror, the *lucidum speculum*, called so by the Hebrews, the wonders of divine wisdom will appear in all diversities of power, virtue, odors, colours, sound, and every display of magnificence and glory, that this great palace and tabernacle

bernacle of God will be adorned and enriched with : such a state John sees the creation *restored* to before the throne of God and the Lamb. Rev. iv. 6. and such it was before *Lucifer* brought *confusion* forth among the works of the *Creators*. Isai. xiv. 12—15. Ezek. xxviii. 2—19.

If it be asked, for what reason these great truths are so veiled and covered with dark shades, as to be seen by few and not open to all men : this question is *answered* by our Lord, who has told us, that so it *pleased* his heavenly father. Matt. xi. 25. 26. And that he *alone* has the right of choosing his *friends*, and *revealing* to them what he conceals from *servants*. John xv. 15. The world receives no injuries from being a stranger to mysteries it would *abuse* to its greater condemnation ; and by the *world* our Saviour means that base and ungrateful disposition, which would turn the *grace* and mercy of God into a *licence* for sins and disobedience. As to the opinion which was passed by several friends in your company, that this writer is not a believer, I have heard the same among many, but I cannot entertain so mean and criminal a judgment of any man, that he will venture *ludere cum sacris*, and offer such a mockery to his God. I rather wonder, that a man of sense and benevolence should delineate the Gospel in such dark colors, and then hold it up as a beautiful picture of divine grace and love to attract the hearts of unbelievers, by telling them and us, that after the long expectation and magnificent promises of exceeding great good at the advent of the Messiah, a few only reap the blessing, while the great body of *Adam's* wretched race are worse than lost, are tormented with an endless vengeance by their Creator, *once* their *father*. He pretends to write for the conversion of Deists ; but a sincere and virtuous Deist may, for aught he knows, be

in a better state than a wicked believer : he must be so according to our Lord's attestation, since the "servant that knoweth his master's will, and doeth it not, will be beaten with *more stripes*, than he that knoweth it not, yet doeth things *worthy of stripes*." What guilt a Deist incurs from not embracing the Gospel-terms of salvation, must be left to the great Searcher of hearts, who only can judge of the motives of that rejection. Let this writer advise *believers* to take heed of falling into *greater* condemnation, from being favoured with more light and grace, and *abusing* both. The offence of a *child* is always worse than that of a *servant* ; because he sins against the greater love, and parental goodness.

I am, Dear Sir,

Your's affectionately,

Lincoln's-Inn, Aug. 19. 1776.

W. C. R.

A DEFENCE

D d

1857

The following is a list of the names of the persons who have been admitted to the office of the Secretary of the Board of Education, since the first of January, 1857, to the first of January, 1858. The names are given in alphabetical order, and are followed by the date of admission, and the name of the person to whom the office was assigned.

Wm. C. R.

Wm. C. R.

Wm. C. R.

Wm. C. R.

A DEFENCE OF
M I L T O N,
AGAINST

Dr. J O H N S O N's

MORAL AND POLITICAL CHARACTER OF
THAT GREAT POET AND STATESMAN.

A D E F E N C E, &c.

P A R T I.

THE reflections on Milton's moral and political conduct, as given in Dr. *Johnson's* life of this Poet, lately published, &c. challenge some notice. For as the Biographer would have us accept of his own political and religious creed, as perfectly exempt from all heresy in church and state; so he wishes us to believe that *Milton's* was faulty in both respects. His *Theological* opinions are said to be, first, *Calvinistical*, and afterwards from hatred to the Presbyterians, tending towards *Arminianism*. His opinions, if his biographer be a good church-man, and has founded his judgment upon the Articles and Homilies of the established church, were in the first point, the same with his own, unless we suppose that a *Janus Bifrons* is as convenient in Politics and Theology, as it is in the air and precincts of a court. I know many solemn and solid Doctors, hold Calvinism in one hand, and Arminianism in the other; at this day, even when they subscribe to their own confession of faith; and if there had been a third *Isis*, for want of hands, they would have held it between their teeth. Until this writer shall have decided with a magisterial tone of authority above that of *Aristarchus*, which is the best opinion of the two; (for they are direct opposites, and cannot both be true,) I shall presume, that had not his political opinions been

been adverse to his biographer's, his religious sentiments might have slept in peace, and his ashes been undisturbed. He never thought he could recede far enough from popery or prelacy, saith this learned and dictatorial Critic.

True, Sir, nor can any man go too far from corrupt religion; and it is no wonder, that in the heat of those days popery was seen in more real deformity, than it may seem to him to deserve, though it be the most corrupt of all corrupted Systems of Christian belief extant in the world. Nor from prelacy; that is worse still, perhaps *Milton* would not have started at prelacy, if it had been reformed according to the primitive plan, as given and sketched out by that great and worthy man, Archbishop *Usher*; but he had seen a *Laud*, a *Star-Chamber*, a *highcourt*, a mere *popish inquisition*; a *nose-splitting*, *car-cutting*. and *maiming* Barbarity, by such meek, and humble prelates, as dwelt in their own splendid palaces, and frequented kings courts; and cryed out; "*Ye are the breath of our nostrils*;" which was true enough, as they were created by the breath of their words. But prelacy is perhaps supposed a pillar of Christianity by this *Church-Champion*, which men of as great talents, and as clear a sight, as this eagle-eyed doctor, think a very rotten one; and as dissimilar from the account, office, duty, and power of that *pastoral* distinction established by the *Apostles*, as any two extremes can be.

As to what *Baudius* says of *Erasmus*, that he shewed more, what we ought to *flee* from, than what we ought to *follow*. Has *Baudius* given us a system of Orthodoxy, to try *Erasmus* by? The *Enchiridion Militis Christiani* is a better system of Divinity, than *Baudius* or the learned Dr. will ever furnish the world with: the short Book of prayers, most exquisite, refined, spiritual and sublime,
and

and his *Commentary* on the New Testament is, perhaps, the best upon the whole, of any since the reformation. But he was *no maker of Creeds*, any more than JESUS CHRIST, and *his Apostles*. This was an unpardonable fault, and sufficient to stamp an indelible disgrace on his venerable name. Erasmus loved prelates no more than Milton; nor even *priests*; for he saw enough of them all. *Homo homini Lupus*, was changed by him into *Clerus Clero Divalius*. And is it not too much so now? even, when the civil Magistrate has disarmed the Church, as it is called, of its carnal weapons of force, penalties, and compulsion; and left it only what the great founder bequeathed, the *spiritual* weapons *mighty* to pull down *strong holds*; such as the apostle who well understood the war and arms of the Gospel, speaks of.—“He had determined rather what to condemn, than what to approve:” But with submission to this great Doctor of the Gentiles, and Guide of the Blind, if Truth and Error be *contraries*, the *condemnation* of one is the *approbation* of the other, take which side you please. If a Calvinist, I maintain no *free will* to good, I destroy Arminianism, which defends it; and so on the contrary. “He associates, says the Doctor, with no denomination of protestants; he was not of the Church of *Rome*; he was not of the Church of *England*.” It may be so, like that wise and great man *Cicero*, he chose to be among the *ECLECTICS*; he adopted what appeared best among them all; following the Apostle’s advice, “*prove all things; hold fast that which is good.*” That is, whatever appears to your own sober, impartial and honest judgment, if the apostle was not as great a *Latitudinarian*, as the celebrated *John Hales* of *Eaton*: By which opprobrious name, the bigotted *Lesley* calls this noble *Bertram*. Now he might not be of the church of *Rome*, nor of the church of *England*; but

but he might be of the *Church of Christ*, and *worship* the *Father in Spirit and Truth*; in the silence, peace, and stillness of his own heart; believing that the kingdom of the *Messiah* is within *man*, and the Lord in the *midst* of that Church, where *two or three* are gathered together in *his name*. "To be of no Church is dangerous:" This is *popularly* spoken. To be of no faith, I admit, may be dangerous: but not so to be of no Church; because truths and errors must be *imbibed* together, and be *nursed* by the *same breast*. Let *one infallible church* be once determined on, and it may then be presumed dangerous to be *out of her pale*: Till then, let this ecclesiastical champion not throw his gauntlet down, and challenge Submission to any church on earth; but leave man to the short creed of the apostle Paul, and to the Lord's all-comprehending prayer. "Religion," he says, "of which the rewards are distant;" (he has forgot the punishments;) "and which is animated only by faith and hope;" (here again, he has omitted the fears of endless punishments, more *forcible* than hope of good) "will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, at stated calls to worship, and the salutary influence of example." Not to question every position too rigorously, which this illustrious theologician asserts; allowing some assistance by external ordinances, yet he seems to have forgot, that there is a *Spirit*, a *quickening Spirit* dwelling in the *Bodies*, the *living temples of God*, to animate faith and hope; and that the growth and fruit of both are owing to his *continual* and powerful, though silent, soft, and *invisible* agency on the hearts and minds of believers: that *this blessed Comforter* invigorates and impresses true and vital religion; that without *this Spirit* enlightening and breathing new life

life and powers we can bring forth no fruit unto God, any more than the *earth* could produce her fruits, without the *light* and *air* of the visible world. And it has been thought, by men as wise and orthodox too, as this writer, that nothing has more destroyed the power of real and vital religion, than so much attention to outward ordinances, to stated calls of worship, and the influence of example at these times; which seems to be paying God in *one day*, and in a *few hours*, the worship of him at all times, and in all places, as the very external ordinances of the Law and its expressive figures taught the Jews to know, that God was always to be considered as *present* and *operative*, by the testimony of the *perpetual fire* upon the altar, the oblations continued morning and evening, and by the *seven lamps* always burning before his throne. It may be granted, that religion glides out of the mind, not because it is not animated by ordinances, and stated calls, and example, but because the worship of the *Father* in *Spirit* and *Truth* is not taught, enforced, and presented to the view of believers, by the mere moral declaimers of this age, who have preached the great and *peculiar* points of religion dead, by their oratorical harangues on the *power* and dignity of man by *nature*; and the virtue and efficacy of morality in itself to make him acceptable to God; which is giving the lie to the sacred records of man's *lapsed* and *ruined* state by *sin*; humbling him to a knowledge of this Truth felt in ourselves; and then leading the *sinner*, heavy laden, to the *one Mediator*, who has the full power and the will to raise him up, and bless him with spiritual gifts by his free grace and unbought love. *Milton*, "he acknowledges, had full conviction of Christianity; and no heretical *peculiarity* of opinions." How so, good Doctor?

while

while a Calvinist, he must have one, in your eye perhaps; or at least, if you are a *Calvinist*, when he stood with *Arminius*, or *Luther*, nearly the same in doctrines; he then must have cherished an heretical peculiarity; or they are both the same in tenets: It will be however as hard a task to persuade the parties to judge so, as to think *crooked* and *strait lines* to be the same. "Yet he grew old without any visible worship in the distribution of his hours; there was no hour of prayer, either solitary, or with his household; omitting public prayer, he omitted all."

Visible worship, I reply, is *not* for ourselves, but for example alone. God is an *invisible Spirit*, and can only be truly worshipped in our own *invisible Spirit*; for the heart, its thoughts, the *internal* words, ideas, and speech, in praise, and gratitude, or the contrary; these are known *only* to him who *seeth* the heart. He might be a true worshipper of God, in *his Chamber*; praying in secret, as our Lord instructs us, doubtless, to prove our hearts, and their sincerity, by having *no witnesses*, but God and our ourselves. The *Friends*, or *Quakers*, I believe, make no notes of their solitary hours in prayer, a closet-worship, or rather, the worship of the heart and spirit in the deepest silence, and still waiting before the Lord; But he, that can say, omitting public prayers, he omitted all, may be thought to understand nothing of the Nature of true prayer. Is this writer sure, that *Milton* never taught his family by discourse the necessity of *internal* prayer, mental praise, and adoration, in the peace and solitude of their own hearts? Can the Doctor affirm, that he never spoke of Providence, or of the duties owed to it, in bearing evils and the cross, and doing good for evil? He says, "His studies and medi-

tations were an habitual prayer." Then, Sir, perhaps he approached nearer to the Spirit of *that Council* of our Lord, "Pray alway, pray without ceasing."—Pray and faint not." *Qui studet, orat*, is a great Truth; He that meditates, prays. The most experienced Christians uniformly assert, that their best prayers, praises, and sacrifices of thanksgiving are those, that flow from the heart, at times and seasons unexpected, and unawakened by any activity, or *desire* preceding, or any other effort of their own minds, and spirits, except the silence, abstraction, and stillness in their retirements. And though this may favor of *Mysticism*, *Quietism*, *Pietism*, and other names made contemptible to the vulgar as well as the philosophical taste of this Age: yet the deepest and most comprehensive understanding; the most enlightened and experienced in the spiritual paths of divine Truth, have the fewest words; and when fullest of internal prayer, and all the invisible motions and powers of the Mind or Spirit offered up to God, have often no *outward* words; often only tears and meltings of love, without a sentence uttered; since the most powerful touches of the holy Spirit extinguish and absorb speech in silence, and internal prostration of the mind. This prayer was called the *Intellectual Touch*, even by the contemplative and pious School of *Plato* and his disciples. "The reason of his omitting prayer, has been sought upon this supposition, that men live with their own approbation, and justify their own conduct to themselves." *Tanti pace viri*. Another reason may be assigned, that he had lived in those unhappy times, when *Prayers* and *Sermons*, *Lectures* and *Catechisms*, instead of effecting peace, good will, and all the beneficent branches of Christian charity flowing from a living and true faith, had only sharpened swords

weapons of a carnal warfare against each other; and all the dreadful scenes of mutual hatred and massacre, had been perpetrated under the mask and cloak of a high profession of religion among the *Elect*, the *sanctified* and *peculiar people of God*. These false pretences, those fanatical presumptions, being at last seen in the quieter evening of his life; though not felt in the *sympathetic* contagion of public example, and in his more *sanguine* complexion and tumult of animal passions, (perhaps never separated from any great natural genius,) might cause him to seek the worship of God, and knowledge of his Lord, according to *Isaiah's* beautiful description, "He shall not cry, nor lift up, nor cause his voice to be heard in the Streets: a bruised reed shall he not break; the smoking flax, shall he not quench, untill he bring forth judgment, unto victory." He might be convinced of what our Lord had said, "The kingdom of God cometh not with observation; and hearken not when they say, lo, here is Christ, or lo, there is Christ; believe it not;" much less could this Kingdom be found with all the violence and wrath of man, in war and carnage, or in the noise, tumult, and *strife of tongues*, that is, *interpretations* stirring up pride, envy, hatred, and malice of one sect against another. Bishop *Newton*, I think, says, that he had the *mystics* read to him in his latter days: if so, it may be accounted for, why he practised no public prayer with his household. It cannot, I grant, be properly justified; because a man, who may not himself be edified by public prayer, may edify others; and the *strong* are bound to assist, and co-operate with the *weak*; and the *adult* are to consider the *babes*. But this might be a weakness, or error more easily excuseable in him, who, from being disgusted with so much *religious hypocrisy*, was

to an extreme ; as unhappily it has fallen out, that many believers have been drawn aside from faith in *Christ*, by having suffered great injuries from the high professionists ; they have been seduced to renounce their hope, and fall into a *total* indifference about all Religion, or pretences to it.

In my next Letter, I will consider the Doctor's observations on *Milton's* political character.

I am, Sir,

Your humble Servant,

and Brother to the great Republic of *Mankind*.

Jan. 20. 1780.

R. C.

A DEFENCE, &c.

PART II.

Sir,

THE examination of this mighty champion of *Monarchy* comes now before our view. "*Milton's* political notions," says the Doctor, "were those of an acrimonious and surly republican ;" (a particle of which two bad qualities never entered this meek and humble defender of the *Jus divinum*;) "for which aversion to "regal power, it is not known, that he gave any better "reason than that a *popular* government was most *frugal* ; "as the *trappings* of a Monarchy would set up an ordinary Commonwealth." This good Doctor insinuates that *acrimony* and *surlinefs* are *necessary* ingredients, I presume,

sume, in every republican. The Grecian states, the earliest and most civilized Republics, were full of sour, acrimonious and surly spirits: *Pythagoras, Socrates, Plato*, and all the eminent authors in poetry, history, oratory, music, painting, statuary, and architecture, bore the strong signature of the surly brow of Republicans. All softness of manners, humanity, fellow-feeling, and love of man's equality, grow only in Courts, and within the atmosphere of regal or imperial palaces! *Horace, Virgil, Cicero, Brutus*, and others, had the infamy of being lovers of a Republic, in preference to imperial and monarchical tyranny; the mild genius of which shew'd itself in a succession of humane, gracious, liberal, and patriotic *Emperors, Fathers, Shepherds*, and *Guardians* of their People. There could be no post more fit for this great Biographer, than to appoint him the work of tracing the meek genius of monarchy, from *Nimrod at Babel*, through all the paternal governments of the *Asiatic and Eastern* world to this day. He would have been a glorious *Pontiff* to *Nimrod*; and as he would then have stood near the fountain of the divine right of kings from *Adam*, through the line of the *patriarchs*: We should have seen humanity, philanthropy, brotherly affection, and all public, domestic, and social virtues, flowing down the stream of monarchical power; sweetening the bitter and sour waters of *Grecian, Roman, and Asiatic* Republicanism. *Milton*, doubtless, put on his acrimony and furliness, when he wrote *Lycidas, L'Allegro*, and *Il Penseroso*; or perhaps like a republican pensiveness, he wore two dresses; one, characteristic of a Republican, rough and terrible: another, made of silk and bright colours, adapted to the genius of a poet, that could steal into the hearts of his readers by the tenderest strokes of sympathy and refined feelings; or could

could terrify and shock the soul by the strength, grandeur, and boldness of his imagery ; or as *Horace* speaks,

Irritat, mulcet, falsis terroribus implet ;

Ut Magus ; et modo me Thebis, modo ponit Athenis.

Could this great poet and statesman give no other reason for this preference of a Republic, but that of mere frugality ? Did he never assign any thing but this, in his answer to the *Eikon Basilike* ? It is certainly a difficult task to determine the best sort of Government. Republics and monarchies, as *Dr. Argens*, with others, has shewn have both the mixture of good and evil ; and scarce can any one say, where the ballance may lie. But the Character of a modern Court, in a monarchy, may be seen and weighed in *Montesquieu's* impartial draught and picture of it in the *Persian Letters*. What *Dr. Johnson* asserts, “ that the support and expence of a Court is, for the most part, only a particular kind of traffic ; by which, money is circulated, without any national impoverishment.” We shall allow, that it is a particular kind of traffic, but whether full of honour, probity, and for worthy ends and the public good, must be a question he will not have the liberty of determining. What does he think, appears now ? no national Impoverishment, no Emigrations, no defect of Reputation, no dissoluteness of morals, no contempt of Laws sacred and human ; because heavy taxes for regal pomp, unnecessary arms, and multiplied state-dependencies are circulated ? In the next edition of his Dictionary, let him enlarge the portrait of a Court, and give a little fuller illustration of a *person* ; for the sense of words varies by custom and times,

“ Penes quem lex est, et ^{norma} nomen loquendi.”

This zealous patron of despotism ascribes *Milton's* Republicanism

publicanism to "an envious hatred of greatness, and a sullen desire of independance; to petulance and to pride." Here all the tribes of the most malignant passions meet to form a *Republican*. None of which poisonous weeds grow in a courtly soil: There is no petulance, no insolence of manners, or of *office*, seen there; No contempt of virtue, sincerity, and probity; no cabals to undermine the integrity and talents of a *few distinguished Sons of public Spirit*. Why must a desire of independance be called, good Doctor, *sullen*? Did Milton wish exemption from equitable laws, or from the power of God, the *great Legislator*, over him? Every man wishes for independance on the humours, caprices, *vices* and *follies* of the *great and rich*; that he may eat his own bread, and drink his own drink, without obligation to others, almost ever *painful* from the general manners of superiors, to those below them.

"He hated monarchs in the state, and prelates in the church; for he hated all, whom he was required to obey." Had this Doctor lived in those times, he would not have dreaded the *stretches* of power in the *king*, and in the *church*; for there is no *heresy* in being on the *thriving side* of all disputes; but the Poet had no more hatred to either, than a *very great part* of the *Nation*; which sprung from a series of very high and continued provocations. One would imagine, that the Doctor thought at this day, that people in this kingdom regarded the *first* as a *Martyr*, and *Laud* as a *canonized Martyr* and *Saint*. But these superstitious notions are dissipated; and men in general see and judge for themselves, and not through the glasses of *sacerdotal* or *state-craft*.

"It has been observed," says the Doctor, that they who have most loudly clamoured for Liberty, do not
most

most liberally grant it. I will observe, too, in reply, that those who clamour *most loudly* against *pension*, and *pensioners*, do not always *refuse* the *bribe*; but will eat the bread of the meanest dependence, and *hire out* their talents, such as they are, either in support of *taxation*, or *starvation**, it matters not which of the two. But as he loves

Verborum ampullas et sesquipedalia verba;

so he will allow the Northern *Demosthenes* the liberty of the bold *onomotopœie*; for the addition of two syllables is no small improvement on our beggarly, original, monosyllabical tongue; which expresses the glorious SUN, by three mean letters only. O! Shame! shame! it ought to have the lengthened sound of the word expressing the number *Three* in the *Schamskadale* language, comprehending near Twenty syllables.

“In his family, he was severe and arbitrary.” So are a *thousand* monarchical men; and perhaps from their education, trained to more contempt and neglect of inferiors, than a Republican ever can be taught to adopt. *Milton* had not all that sweetness, mildness, and oily smoothness of the Doctor, because he never got above his *complexional* form; and having much *Ætherial* fire; (without which no great genius ever existed;) it might carry him, as it would others of equal abilities, that had not the Doctor’s native milk of humanity, to frequent and faulty extremes.

“There

* As this elegant improvement of the poverty of our English language was made by an eloquent Scotch Orator, it is hoped, it will be inserted in the Doctor’s next edition of his Dictionary. Let him not despair of *expelling* all the *wagabond* monosyllables and dissyllables without an Act of Parliament for so important a benefit to Arts and Sciences.

dissipated age is fully come, with this only difference, that the daughters of *Israel* are *originals* in that mass of strange and multiplied ornaments, and the daughters of this kingdom are only *servile* copyists. O ! imitatores, servum pecus !

“ Whether his daughters were depressed by a mean and penurious education,” as this writer affirms, is not easy to be decided. *Milton* might prefer forming them to domestic virtues and habits, to the trifling, gay and empty accomplishments, which not only degrade good sense and more useful qualifications, but are too often snares and preludes to disgrace and unhappiness. The pride and vanity of this luxurious and licentious age, will treat with contempt that education, which in other times was thought laudable ; which taught Women to be fond of home, and to cultivate those milder and more useful though less splendid and striking endowments, from which result the chaste wife, the good mother, and the discreet mistress of a family. These may appear mean and penurious, but the Doctor would no more choose an education for a daughter of the *Marquis of Halifax*, than he should instruct others

eyes, walking, and mincing as they go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings and nose-jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crispin caps, The glasses, and the fine linen, and the hoods and the veils. And it shall come to pass, that instead of sweet smell, there shall be a stink ; and instead of a girdle, a rent ; and instead of well-set hair, baldness ; and instead of a stomacher, a girding of sackcloth ; and burning instead of beauty.” *Isaiah* iii. 16.

others in an easy style of writing. "He thought women only made for obedience, and man only for rebellion!" what an affected *Antithesis* is here? The church-service will teach this divine, that Woman is made for obedience, though not only; and man may be a *Republican*, and no rebel. Had it however not been for those rebels, monarchy would have fixed its chain of *absolute Despotism* too fast for any *Revolution* to have succeeded in 1688. This would have been no loss to him, I know; but had not a good king been on the throne, the Doctor could not have enjoyed a pension under his beneficent patronage.

I will now furnish a short History, not improper for all kings and rulers of mankind to read, as well as for their confessors and preachers to look at. One *Samuel* thus describes the characters, perhaps, of almost all kings, in those of Israel; for if those (who were anointed by the Lord,) were in general so wanting in duty, that only three, says the Author of *Ecclesiasticus*, were good; all except *David*, *Hezekiah* and *Josiah* were very defective; for they forsook the Most High. What can the Oil of *Rome*, or the *Vial of Rheims*|| or any other place, do? Can it work any great wonders in this inquisitive age? *Samuel* said "This will be the manner of the king that shall reign over you: "He will take your sons for his chariots and horsemen; "and they shall run beside his chariots. He will take "your daughters to be cooks and bakers: He will take "your fields and vineyards, your olive yards, the best of "them, and give to his servants: He will take your men "servants, and your maid servants, and your goodliest "young men, and your asses, and put them to his work: "And ye shall cry out in that day for the king chosen

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|| The holy oil for the Kings of France is, I believe, kept at *Rheims*.

"by you, and the Lord will not hear you." Yet God, in mercy to this foolish people, and to check the dangers of regal power, interposed these favourable injunctions; "That he should not *multiply horses*, nor *multiply wives*, nor *multiply gold and silver* : that he should write a copy of the *Law* ; and that he should govern by its direction, that *his heart* be not *lifted up* above *his Brethren*." This is an excellent *Tablet of Law* for Monarchs, in the *West* as well as in the *East* ; and if it were *hung up* in the *palaces* of the most *Catholic*, most *Christian*, most *faithful*, and *apostolical* kings and emperors, it might put them in mind of what no other counsellors or preceptors perhaps will do,—that their hearts be not *lifted up* above their Brethren.

Here I close my Observations, and wish the Doctor had said the same of this great man, as *Bolingbroke* did of the *Duke of Marlborough*, when some were speaking of his faults, he was so great a man, said he, that I have quite forgot all his faults. But the Biographical Doctor can never forget, or forgive the unpardonable crime of his being a republican ; no, though our Constitution itself requires much of the republican spirit, to keep it from losing both its form and utility ; and had a greater share of this spirit existed in our *Senate*, *annual* and *adequate* in numbers and property, the *Majesty* of the *People* would not have been a mere camel to bear all the accumulating burdens, that *boasted* and *boasting financiers* have been loading their backs with for near a century. I am, Sir,

Your humble Servant,

February 10, 1780.

T. B.

A
DISCOURSE
ON THE
THIRD DAY.

Matt. xvi. 21.

FROM THAT TIME FORTH BEGAN JESUS TO SHEW UNTO HIS DISCIPLES, HOW THAT HE MUST GO UNTO JERUSALEM, AND SUFFER MANY THINGS OF THE ELDERS AND CHIEF-PRIESTS AND SCRIBES, AND BE KILLED, AND BE RAISED AGAIN ON THE THIRD DAY.

I. FROM these words of our Lord, I will endeavour to consider and explain the circumstances of the *Third Day*, appointed and fore-ordained for his Resurrection.

Idly, I will attempt to prove that the *Third Day*, of the *Gospel*-dispensation, coincides with the *figure* of the *seventh* day of the Law.

Lastly, I will offer such inferences, as shall arise from the subject, both for exhortation and comfort to believers.

1. Of the *Third Day*, fore-ordained for the resurrection of our blessed Lord,

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The types or figures of this *most signal* and *extraordinary* event were principally two. The *first* is that of the Prophet *Jonas*, applied by our Lord to himself. Matt. xii. 38. The second is the sheaf of *first-fruits* to be brought unto the priest, and to be waved before the Lord, to be accepted for you. Levit. xxiii. 10.—15. The spiritual sense and extent of the blessing figuratively represented by the sheaf of the *first-fruits* is explained by the Apostle, not by a *new interpretation*, but by the standard doctrine of the Hebrew Church: Many precious treasures of which *Paul* brought forth, as confirmed and realized in its true dignity and greatness by the Gospel. "If the *first-fruits* be *holy*, the *Lump* is also: and if the *rat* be *holy*, so are the *Branches*." Rom. 11. 16. The Prophet *Hosea* speaks thus of the *Third Day*: "After *two* days he will revive us; in the *third* day he will raise us up, and we shall live in his sight." Chap. vi. 2. This passage rather intimates some *extraordinary* event to be done to others, than to any particular person on a *third* day, after the expiration of two full days: it may be more properly understood of the Restoration of the Jews, figured by *Ephraim* and *Judah*, than of any direct reference to our Lord's Resurrection: The extensive and inestimable blessings of these days will be found on the *Seventh* day of the Gospel, which will be the *third* day from our Lord, the *Feast* of the *evangelical Trumpets*, and the founding of the *Seventh* and *last* Trumpet of *John*, when "the *Mystery*, (he tells us,) of God should be *finished*, as he hath declared to his servants the prophets." Rev. x. 7. And what that mystery, or secret council of God will be, as made known at that time, we are happily informed of, in Rev. xi. 15. "And the *seventh* Angel sounded, and there were great voices in *Heaven*, saying,

saying, the *kingdoms* of this *world* are become the *kingdoms* of *our Lord*, and of *his Christ*, and he shall reign for ages of ages." Divine wisdom appointed a small space of time for this, the *greatest* of all events respecting our Redeemer; the worst contrived for any fraud or evil design, and the best for the test and proof of Truth. His crucifixion was fresh in their memory: The guard was placed at the request of his enemies, from the supposed folly and presumption of his own assertion, that he would rise on a *third day*. The Jews, from the highest to the lowest of this people, thought *his death* on the *Cross*, a plain proof of his not being the *Messiah*. They seemed not, many of them, as well as all of his own disciples, to have had any curiosity to watch the future event, on which such a momentous truth or falsehood depended. Yet divine providence made the ruling part of this people require a guard, merely to expose the imposture; of which they had not even the least suspicion of proving any other; else it would be strange, that none should attend the Roman watch. But even his own disciples had so little hope, or belief of their Master's words, that they had brought spices to embalm his body, and were coming to his sepulchre for that purpose, when the sabbath was over. So that providence took all precaution, in appointing a *third day*, (so small a space of time) for the resurrection of the supposed Messiah; in placing a Roman guard, (strangers and enemies to that people) to watch his sepulchre; in causing his own disciples to be so far from believing his words, or expecting such a decisive event, that they had brought spices to embalm his body for the last interment: So little reason could they have to steal his body away, that they expected to have found it, and given it an honourable burial,

as their last act of love and respect. Now it is not perhaps possible to conceive a fairer trial, than so short a time; a guard of strangers and enemies of the Jews appointed by the desire of the chief men of the nation; and the unbelief of his own disciples, who, so far from having reason to design any thing artful or fraudulent, had even prepared spices to embalm and inter his body entirely. Thus appears the wisdom of divine providence in appointing a *third* day for so momentous and unparalleled an event.

II. I come, in the Second Place, to consider the *Third Day* of the Gospel, as the same with the *Seventh Day* of the Law.

This is true, since the great Redeemer, promised from the Fall, came at the end of the fourth and beginning of the fifth thousand Year, or the *fifth* day of the World. Three Days from that period forward of larger time, (a thousand years for each day, admitted by the Jews and Christians,) brings us to the *Seventh Day* of the Law; which seems marked to produce what the SEVENTH figured out, that is the *Millennial* reign, or the great Sabbath, in the order of the Restoration.

Secondly. On every *Third Day* of the world, or on every *Third* thousand, according to the Jewish and Christian time, of a Day for a thousand Years, there hath been a fuller manifestation of the MESSIAH. Thus, for Instance, the Call of *Abraham* was toward the beginning of the *Third* thousand from *Adam*: CHRIST came near the end of two thousand Years after that call. Another great advent of him appears marked out for the *Third Day*, or the *Third* thousand from his Incarnation; even that *great Advent*, when the Heathen are to become his Inheritance, and all nations are to own him their Saviour and King

King, as the prophets declare, in so many and illustrious passages.

I will now proceed to point out such figures as mark the *Third* day from Christ's Incarnation, for the completion of Events very great and general in their extent. Of this sort appears *Abraham*, who, on the *third* Day, beheld the place where his son *Isaac* was to be offered: Our Saviour assures us, that "Abraham saw his day and rejoiced." Surely the Revelation of this must have been the day of his glory, or rising from death, as the conqueror of it for all Nations. In this view, the *Third* day may well signify the day of the Evangelical *Isaac's* resurrection, which in the shortness of the time, was wisely appointed for the determination of so momentous an event. It may, without any violence, signify also in the greater sense of the word, the *Third* great Day of the World from Abraham; on which a new dispensation would take place, when the spiritual covenant for the *Spiritual* seed of Abraham should be opened to the *Gentile* World: and as from CHRIST, the *third* Day will fall in with the *Seventh* of the Law, it seems to point out that fulfilment of the Promise to Abraham; "In thy seed shall *all* families of the Earth be blessed." This magnificent Promise hath not yet been accomplished in any sense adequate to the greatness and glory of it; since the *external* dispensation of the Gospel hath been confined within narrow bounds, when compared with the *Mahometan* imposture and *heathen* idolatries.

Further; The descent of the Lord on the *third* day on Mount *Sinai*, seems very strongly to figure the sense here given: for every signal display and interposition of divine power, is called a *coming*, and a coming down of the Lord; so the prophecies of the Gospel, point out a

greater manifestation of Christ, both in the *external* propagation of his Gospel, and in the *internal* pouring forth of the Holy Spirit: it is certain then, that the third-day from Christ will coincide with the Seventh of the Law; which is so eminent and distinguished a number; when the kingdoms of this world will be the kingdoms of our Lord Jesus Christ; when the *first resurrection* for such who have suffered for Christ, will take place; and when the powers and virtues of the *paradisiacal* world will give the higher operations on the grosser world we now inhabit; when the curses introduced by the Fall, on the natural creation, groaning in bondage, in the Apostle's words, will go away gradually, as the progressive restitution of all things comes on, and is ripening through this *Millennial* reign.

The great blessing for a Third day appears shadowed out in the rites prescribed to him, who was unclean by touching a dead body; for unless he was *purified* on the third day, he could not be clean on the seventh. Num. xix. 12. Now to open this ceremony of the law by the Key of the Gospel, it seems to bear this sense: from Christ, who hath taken away the curse of death, which was so fenced by the law of Moses to keep up the memory of the first awful sentence of God on *Adam*, the day of the Gospel meets the seventh of the Law: Whoever therefore is not clean from his sins, and awakened by the Gospel call to repentance, and a new life, will be unclean, and shut out from the privileges of the thousand years, or the seventh great day of the world. Such an exclusion is pointed at by the Revelation, in chap. xx.

† In Revelations, chap. xx. we find in this place a privilege given of a *First Resurrection*; which is plainly limited to those

As the third day of the Gospel, which appears to begin the *Millennium*, or the great *seventh* day, or sabbath of the Law; we have good reason to believe that the seventh trumpet, and the Number || of Daniel, marked for a peculiar blessing, will then expire in the first year of the seventh chiliad of the world. The same sense will *Joshuah's* declaration bear, "Within *three days* ye shall pass over this Jordan, to go in to possess the land, which

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who are to have Thrones, and a Power of *Judging*. verse 6. This privilege points to the Kings and Priests, and First-fruits, who are to *rule* the *Nations* during the Thousand Years; while the rest of the Dead shall not live again, that is, shall not rise 'till those years are elapsed.—As Scripture cannot be broken, its testimony must remain inviolate; yet at the same time it is clear, that a great multitude which no man could number, out of all Nations, and People, and Tongues, will become the Subjects of these Kings, and Priests, and First-fruits. Hence the rest of the Dead must intend such only, as are suspended from the enjoyment of this first Life, for their continuance in a wicked conduct. For as All must be made alive in Christ, every one in his Order or Lot, as the Apostle informs us; the deprivation of the first Blessing must belong to those who are appointed for the *Second Death*, where the Victory of our Lord over this last Enemy concludes in its perpetual destruction.

|| The Number referred to, is that expressed in these emphatic words: Blessed is he that waiteth and cometh to the One Thousand Three Hundred and Five and Thirty Days; but go thou thy way, 'till the End be; for thou shalt rest and stand in thy Lot at the end of the Days. Dan. chap. xii. 12, 13. This Number computed with the Number of the *Beast*, 666, makes 2001. or the first day of the *seventh thousand*. At this time, the *Beast*, spiritually the old Adam in shame and nakedness, with *his Coat of skins*, or body of *Sin*, *Death* and *Humiliation*, so called by these three degrading Names by *Paul*, will be taken away, and swallowed up in Life and Immortality by the *Body of Glory*, styled the *white rayment*, the *wedding garment*, and the *house from Heaven*. Whatever other inferior sense the *Beast* may be taken in, the true and great sense will appear to be the taking away the *Flesh and Blood* which cannot inherit Heaven, by the wonderful change into the Image of *CHRIST's Body of Glory*.

the Lord your God giveth you to possess." Josh. i. 10, 11. This passage may well be supposed a distant prophecy of that possession of Canaan, which Abraham's *spiritual* and *natural* seed, Jews and Gentiles, will enjoy in the highest sense that the promise of this land will ever extend to. Two prophetic numbers of the Gospel expire before the third day from Christ, when the Jews appear marked out to come in to the Messiah, and the last prophecy falls in upon the first day of the third thousand year from Christ, "Within three days," they are to possess Canaan; and this great revolution is expected to fall out in the *latter part* † of the days, which we are under; but at what year, or day, the prophecies speak not precisely: It cannot exceed the time prefixed, while all the great changes Providence will bring about in the kingdoms of the world, will be intended for this most signal event, and all its most happy and extensive consequences; while the instruments which move below, will know no more of the designs of Heaven, nor intend them, than the *Affyrian, Babylonian* and *Egyptian* Kings did, when they were employed as the servants of God in the administration of the *Mosaic covenant*. The same most glorious event appears figured under another passage of this great leader of the Israelites, where, "The Children of Israel journeyed and came unto their cities on the *third day*." Jos. ix. 17. The possession and enjoyment

† The Prophets speak with great precision as to Time. In the *latter part* of the Days, the magnificent predictions of Isaiah, chap. ii. and Micah, chap. iv. are to be fulfilled. Ezekiel speaks of *six working Days*, before the Gate to the *East* shall be opened. chap. xlvi. 1. And this points to the Commencement of the great Sabbath, when all *servile* labour must cease, as it did in the Sabbath Year of the Law. The Nations will feed on the *true Manna*, and on the *Bread of Life*, even on CHRIST, the Feeder and the Food too, in his own kingdom.

joyment of the land of Canaan by the ancient Jews was so short, interrupted, and disordered, that it bears no proportion to the force and energy of the language of the promise: We may therefore, as in all other prophecies, where the same strength of expression speaks greater things, look out for a period of much nobler accomplishment: Such a period under the *true Joshua*, or *Saviour*, is expected, when the Israelites, the *Spiritual* seed of *Abraham*, gathered out of all nations; and when the house of *Judah* particularly become a spiritual seed, as well as his *carnal* seed, by embracing the faith of their Father, will possess that land, whose borders will be enlarged *Eastward*, as the waters of *Ezekiel's* temple are described, running to the countries where *Eden* appears situated; when I say, the seed of *Abraham* according to the *flesh*, now become his spiritual seed, by the same faith, will beget kingdoms unto Christ by their zealous love and affection, by their active labours and unshaken sufferings, and bring nations in to possess that thousand years, in an enlargement of a land flowing with milk and honey; flowing like the blessings of the *typical* sabbatic year, *alike to all*; which will be a happy prelude for the still greater blessings at the end of this period, the great Sabbath for all the redeemed, the first and the last: This will conclude on the *eighth* day, which is ever more eminent || than the seventh under the law; and therefore

§ The reason of the *eighth* day concluding the great festivals of the Law, and rising in dignity above the *seventh*, cannot now be fully explained. The mystery or interior sense, is marked also in this day being appointed for *Circumcision*, and for the priests making *burnt-offerings* in *Ezekiel's* Temple, which is different in many respects from that of *Solomon*—An eighth day shut up the seventh Sabbaths in the *Jubile*. The true knowledge of these branches of Divine Wisdom will soon be given to the Christian Church, and probably by the converted Jews.

therefore must be so under the gospel. This appears to be the full and important sense of the Israelites journeying, which implies hardships and difficulties, &c. in the way; coming to their cities on the third day, signifies a home, or rest after painful and laborious marches. In Hosea, vi. 2. It seems clear, that there is a *double* prophetic sense. "After *two* days he will *revive* us; in the *third* day he will *raise* us up, and we shall *live* in his sight." It is generally admitted, that the leading sense points out the *resurrection of Christ*; as the first and principal truth, on which all depends, as the branches and fruit depend on the root; yet the resurrection of Christ could not be so great a blessing to the Jews, as a nation; for the greatest part of them rejected him, and are under the hand of God for this unbelief to this day. We ought therefore to look for that period, when "God will love them *freely*," and be a *dew* unto *Israel*; "when he shall grow as the Lilly, and cast forth his roots as *Lebanon*." Hosea xiv. 4.

If then the two days, in the secondary prophetic meaning, be taken for two thousand years, at which period all the prophetic Numbers, the *Signs of times and Seasons*, so called by the *Master*, in *Daniel* and *John* in particular, expire; it will be with an *Hallelujah*, I trust, that is, some very great and extraordinary blessings, worthy that song of praise!

The dignity and distinction of some extraordinary blessing or deliverance, appears figured out in *Joseph's* detention of his brethren *three days in prison*: On Christ's saying, "On the *third day* I shall be *perfected*," which imports, not only in his Resurrection, and in himself, but in his Members, consisting of the *Elect*, or the congregation of all the *first-born*, and also of all Nations,

and Kindreds, and Peoples, and Tongues; over whom they will be the Kings and Priests, as it is shewn in Revelations. vii. 9. chap. xiv. and chap. v. 10. where they are marked under *three* characters†, *kings*, and *priests*, and *first-fruits* unto God and the LAMB.—The third day, in the great sense of its dignity, is given in the Marriage of *Cana of Galilee*, when the Lord will in the *fire* of his *Jealousy* (*Cana*) bring back the Gentiles in the Revolution (*Galil*) of the times. For the most blessed consequence of the *fire* of the LORD's *Jealousy*, meditate on that comprehensive prophecy of *Zephaniah*, in ch. iii. 8, 9, 10. "Wait upon me, saith the LORD, until the *day* that I rise up to the prey: for my determination is to gather the *Nations*, that I may *assemble* the *kingdoms*, and pour upon them mine Indignation, all my fierce Anger; for all the *Earth* shall be devoured with the *Fire* of my *Jealousy*. For then will I turn to the *peoples*, a pure language (a *purged lip*;) that they may all call upon the name of the LORD, and serve him with one consent." (Shoulder.) The day for this most gracious and merciful work and judgment of the Lord appears clearly pointed out by the *third* day of the Gospel, which will coincide with the *seventh* of the Law, and with the *seventh* Trumpet of John in Rev. x. 7. "In the *days* of the voice of the *seventh* Angel, the *Mystery* of God should be *finished*, as he has declared to his servants, the prophets." The words of our Lord insinuate a peculiar distinction, "Destroy

† As the full Design and gracious Purpose of the *Election* of Grace, and of the *Kings* and *Priests*, and *First-fruits*, is laid open in "The Mysteries of the *First-born* and *First-fruits*," published by me; Such as desire to know more of this blessed Council of God for the *Salvation* of *all men*, figured out by the *Harvest*, may find it in that tract,

“Destroy this temple, (meaning his body) and in *three* days I will build it up.” This part is in the mysterious Gospel of the beloved disciple, where the literal and confined sense will bear also a more general and magnificent meaning, as the *true Temple* is *Heaven*, where the Lord God and the Lamb are the light of it; and where the nations go into the gates, which form the *great body* of *Jesus Christ*, the *one Head and King*, for the *ages*. I will only observe further, that the *third day* of the creation, according to Moses, received what no other day had, a *double blessing*: God *twice* pronounced the works of that day to be *good*. Gen. i. 9—12. It would be too large a field of enquiry to give all the reasons for this distinction: Let us believe that Divine Wisdom must have a sufficient reason for setting such a mark on this day, which has hitherto been favoured with greater and more illustrious discoveries of the covenant of grace, to *Abraham* on a third day, or the third thousand; and by *Jesus Christ*, who came on a *great third day* from this *Father* of the *Faithful*, and *§ Heir* of the *World*. To this *Seed* the promise is, that in him and his Seed, *Jacob* the *first-born* among *many brethren*, (who are to be *heirs* * and

cob heirs

§ Rom. iv. 13. Gen. xii. 3—xv. 6.—xvii. 2.

* Rom. viii. 27. The Condition of being Heirs, and joint Heirs, of being Kings and Priests, and First-fruits, is connected with *Suffering*; “if we *suffer* with him, that we may be *glorified* together,” that is, may have a Crown and a Kingdom over the Nations and Peoples, who are to walk, each in the Name of his God, (ELOHIM) as *Micah* speaks. chap. iv. These sufferings none can know, who are not in them; and as Christ was, are to be made perfect by them. They suffer, as *Joseph* before, and Jesus more than all Sufferers, for the Salvation, even of Enemies, and not their endless destruction. The Number is limited, tho’ it be unknown who shall be the *objects* of *honour*, that we may all run so as to obtain. “*Many* are called, but *few* are chosen.”

theirs with their prince or head,) all nations and languages *shall* be blessed. These words are absolute and immutable, from the mouth of the Lord. The promise seems reserved for its glorious and extensive completion to the beginning of the *third* evangelical day, namely, the *Seventh* Trumpet. This Trumpet, with all its full and inestimable blessings, I have endeavoured to prove, is the same with the *Feast* of Trumpets on the *first* day of the *seventh* month under the *Law*, in a work published on that eminent festival, now out of print.

I shall proceed, in the last place, to draw a few inferences from the subject, both for comfort and admonition.

First. It must be a source of great consolation to all Believers, who love their neighbour as themselves, (which is the Second great Commandment) to learn, that the *third* Day of the Gospel-dispensation shall bring with it the greatest blessings, not to *one* people, as the first Covenant did, but to all Nations and Kingdoms. That this Advent of the Lord is to discover him as the King and Judge over all the Nations, in that universal Theocracy pointed out by the Prophets, particularly Isaiah, Micah, and Zechariah, is evident from the glorious scenes described, and limited to the *latter part* * of the days, by both Prophets; and by Zechariah in particular, to the *Evening*, when it shall be light, and the *living waters* shall flow Summer and Winter. There is no evening left, save

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* *Schmidius* translates with just precision, *in posterioritate & in extremitate dierum*, not *in the latter Days*, which is too general, but in the *latter part*, or extremity of the days. This will confine it to the two days of the gospel: one of which is filled up, and the second day of a thousand years, is more than three parts elapsed at this time.

of this *sixth* and *last* day of *Ezekiel's* measure of *sin* working days in ch. xlv. 1—3. Let us observe, that among the signs given by our Lord, he tells us, “ Nation shall rise up against Nation, and Kingdom against Kingdom; and there shall be wars, famines, pestilences and earthquakes, in divers places.” “ And this Gospel of the kingdom shall be preached for a testimony to all nations; then shall the end come.” Matt. xxiv. 14. Luke. xxi. 9. That this preaching of the Gospel, or good news, as the word imports, is not the first promulgation, (designed, chiefly, to gather the *Elect* from among the *few* nations, *few*, I say, compared with all nations on the earth,) may be proved from the words of the Apostle, speaking of Christ, “ who gave himself a *Ransom* for *all men*, to be testified of, in the *appointed times*.” This passage intends a much larger and more unreserved promulgation of the *glad tidings*, than ever has been, or even permitted to be by the ANTICHRIST, and *Antichrists*, who were, in *John's* day, *many*. And this may be further supported by another witness in Rev. xiv. 6. “ I saw another angel flying in the midst of heaven, having the EVERLASTING GOSPEL, to preach to all that dwell on the earth, even to every Nation, and Tribe, and Tongue, and People.” *Everlasting* here used imports the same, as the *Blood* of the *Everlasting Covenant* in Heb. xiii. 20. They both point the Gospel of the ages prefigured by the *Seven Sabbatic** years, closing in the *Jubile*; and the power and victory of the *blood* of the *Lamb*, which will cleanse the
sins,

* Compare the prophet Isai. ch. lxvi. 23. “ From one Sabbath to its Sabbath, and from one new Moon to its Moon, shall all flesh come to worship me, saith the Lord.” The carcasses, however, must not come, but be left to the worms and the fire.

sins, iniquities and transgressions of a thousand Generations. This preaching of *good news* does not go forth 'till all the kings and priests, the evangelical *first-born* and *first-fruits*, are gathered from the Jews and Gentiles, and meet on *Mount Zion* above ; when the Vintage or Harvest follows, in that sublime and glorious chapter.

Such is the universal extent of this last publication of the Gospel, which must be the messenger and herald of the second advent of *Christ*, with the whole assembly of the *first-born*, the *many Brethren*, the order of kings and priests of the *Melchizedekian* dignity, who sit in the *Father's throne*, that is, have the same power, as he, the First and Chief among these Thousands, according to his own words : " To him that overcometh, will I give to sit down with me on my throne, even as I have overcome, and am sat down with my Father in his throne." Rev. iii. 21. Again, " To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations, even as I have received (this power) of my Father." Rev. ii. 26. The overwhelming glory of the *Father's Throne*, or the ANCIENT OF DAYS, to which the *Son of man*, (*Bar Enosh*) in old time, was taken, may be seen in that grand and august view of Daniel. ch. vii. 9, 10.

Again, Christ is the God spoken of with regard to this universal reign, and the time, when he will take possession of it, at the sounding of the *seventh Angel*, which is the last Trumpet in this *beloved* disciple's *peculiar Revelation*. " Arise, O God, and judge the earth, for thou shalt inherit all nations !" Psal. lxxxii. 8. The Father is never said to inherit, but to appoint his Son and Heir ; and who speaks thus, in Psalm ii. 8. " Ask of me, and I will give the Nations for thine inheritance, and the ends of the earth for thy possession." But the time of this visible dominion over all

Nations appears to be that of the *seventh* Trumpet under the Gospel, corresponding to its type under the Law: for the Law is the *Schoolmaster* to bring us to Christ, and to the full comprehension of the love of God in him, "in the *height, depth, length, and breadth, surpassing knowledge*," Eph. iii. 18.

To this illustrious figure of *Moses*, as to *Time*, when the Law ends, and passes over into the Name of the CHRIST, the *Saviour* of the *World*, as the *Samaritans* knew him to be, when the Great, Rich, and Learned of the Rabbins, Teachers, and Masters in Israel of *that Day*, despised him under that most glorious Character. John. iv. 42. To this great Trumpet the Disciple John refers, where the Angel speaks, "*There shall be time no more* : But in the *Days* of the seventh Angel, when he *begins* to sound, "*the mystery of God shall be finished*," which he has declared to his *servants, the prophets*. Rev. x. 6, 7. The Prophets are *Messengers* and proclaimers of *good news* to all Nations, as well as to the *peculiar people*, or *Israel* of

† The life of Moses, the servant of the *ministration* of death and *condemnation*, in the apostle's words, concluded in 120 years, not from *weakness*, but for the *Mystery*, as these years measured by the great year of the Law, the *Jubile*, make 6000 years: These, again, finish the *six working days* of *Ezekiel* in ch. xlvii. 1. When the GATE to the EAST will be opened; for death and the sweat of the brow, the *working days*, will end together in the Millennial kingdom. The church of the *first-born* (the few chosen to save all nations) moves under the 116th year or Jubile of the life of Moses; at the end, *Jeshua* succeeds, that is, *Jesus Christ*, when the Law *dies* with all its curses, having been nailed to the Cross, and taken away, as Paul teaches, though all the priests in every church (who must bear the character of the *first-born*, or no character at all, separate from other believers) deny this great truth. Col. ii. 14—17. The time is coming, when the doctrines of men, whatever unfounded titles and names they have usurped, will perish, and be no more heard.

of God. And this is the great Day or Time, to which *Zephaniah* alludes in Chap. i. 18. When *all the earth* shall be devoured with the fire of his jealousy. This is called the Day of the Trumpet and the alarm, when the glorious effect is subjoined in ch. iii. 8, 9. Then will I turn a pure language, or lip, to the peoples, that they may all call on the name of JEHOVAH, and serve him with one consent. (shoulder.) Yet at this time, "their blood shall be poured out as dust, and their flesh as dung." The spirit is, "the flesh and blood of sin is totally taken away, and cast out as unclean, when the image of the heavenly Adam succeeds the total removal of the other. Read and compare *Isai.* xxv. 6, 7, 8, &c. with the wine-presses of the Revelation. ch. xiv. where the blood of the sin and sinners is pressed out.

The great blessing when the seventh Angel sounded, is thus declared, "There were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ages of ages." Rev. xi. 9. It must be observed, that all the Trumpets of the Law were sounds of glad tidings, at all their New Moons, Sabbatical years, and the great Year of all, the Jubile. The seventh then seems the great Trumpet for all kingdoms to hear, which is to be blown, "when they shall come who were ready to perish in the land of *Affyria*, and the outcasts in the land of *Ægypt*, and shall worship the Lord in the holy mount at Jerusalem. *Isai.* xxvii. 13. At which time, The Lord of hosts shall say, blessed is *Ægypt*, my people, and *Affyria*, the work of my hand, and Israel, mine inheritance. *Isai.* xix. 24, 25. The reason why only seven Trumpets remain under the Gospel, of all the Trumpets

of

of the Law to the Jubile, appears to be this, that the *last** week of seven weeks, or which is the same, the last seven years of the seven Sabbatic years, remain to be filled up: in which Jesus Christ, whose goings forth (or generations) have been from *ancient time*, even the † *days* of an *age*. (Olam.) Micah v. 2. He was to be revealed on this earth, as the *man* of sorrows and sufferings for the salvation of the whole world; when he was to be *bruised* in the *heel*, in the form of the *flesh* of sin, by Satan, the *old Serpent*; for here the finishing of this *heavenly Adam* in all the *fulness* of his name and nature, the *first* and the *last*, the

* The Birth and Separation of *one Son*, is the constant tradition and Confession of the Hebrew Church. In Peter, 1 Epist. 1. 20. CHRIST is called the Lamb fore-appointed before the foundation of the world, but manifested in these last times for you. The Manifestation of MESSIAH is not the beginning of his Existence, but declaring him to the world. He was in the *cloud*, called the GLORY; he was the Angel of the presence through the journies of the Wilderness. But how many Ages are past, remain unknown.

† The Days of the Age admit a beginning and an end. Paul speaking of CHRIST, "To whom be the *Glory*, now, and for the *Day* of the *Age*." 2 Epist. iii. 18. Isaiah uses the words, *Father* of the *Age* (GNED). No one skilled in the Hebrew is ignorant that the *Olam* and *Gned* are used as synonymous in more passages than one. The *Age*, or *Ages of Ages*, are derived from the seven Sabbatic years, with the Jubile as the conclusion. For as seven Sabbaths of years were included under the great Year, or great Day of Jubile; for by both these terms it was named; so the language of the New Testament preserves the same idiom or mode of speaking. Sometimes we find, *The Age*, *Ages of Ages*, and *Everlasting Times*; this last is used to express the Adjective derived from the Substantive, *Age*; for which we want a proper word: Though the greek words, *Ages of Ages*, are properly given in the latin translation, *Secula Seculorum*, *Secularia Tempora*, and correspond with the language of the Law and the Prophecy. Perhaps some may think it is better to perplex than enlighten the understanding of Believers; it appears to me, however, as a result on the Divine Wisdom, to change the language, (which is clear and plain in the original Revelations) into terms which render the meaning *ambiguous* or *obscure*.

the Alpha and Omega of the *new Creation*, called *ages* in Heb. i. 2. must be consummated ; for the *heel* is the last part of the whole conformation, explained thus by *Esdra*, in a beautiful fragment of the ancient knowledge of the Hebrew Church. "From *Abraham* unto *Isaac*, when *Jacob* and *Esau* were born of him, *Jacob's* hand held from the beginning the *heel* of *Esau* ; for *Esau* is the *End* of the *World*, and *Jacob* the *beginning* of it that followeth." 2 *Esdra* vi. 8, 9. This great Blessing, which the *Third day* appears to bring forth, must shed comfort and good hope in all hearts that walk in love to all men. They must rejoice, that the SON of GOD, preached among you, was not *yea* and *nay*, but in him was *yea*. For all the promises of God in him are *yea*, and in him *Amen*, unto the glory of God." 2 Cor. i. 19, 20.

Hence we may conclude on clear testimony, that whatever interpretation of sacred writ, contradicts the name of JESUS, the *Ransom* for all men, and the *propitiation* for the *sins* of the *whole world*, by the mouths of two such witnesses as Paul and John, must be a *lying Spirit*, and one of the many *Antichrists* in the world, who have for so long a time denied his name.

Let me address a few cautions against the prevalent infidelity of this time, lest, as the apostle speaks, "Ye, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. iii. 17. This apostle has particularly and in a *precise* limit of time foretold the great growth of unbelief : "Knowing this first, that there shall come in the *last part* of the days *scorners*, walking after their own lusts, and saying, Where is the Promise of his coming ? This great sin, which was to prevail and lift up its horn, is visible in almost all places, and chiefly in

in the families of the great and rich; and through that fatal influence, ever attendant on worldly grandeur, wealth, and pleasure, is always certain to draw all inferiors after their evil example. Unbelief, whatever may be thought of it in these degenerate days, is a crime of that magnitude, as to consign the unbelievers to the *Second death**, which is the greater condemnation or judgment

* Unbelievers are reckoned among the greatest sinners, who shall be hurt by the *second death*. Rev. xxi. 8. Of this death the Hebrew writers say, *Cain* sinned in a *twofold* manner, therefore he was punished with a *twofold death*; so that the latter death should be of longer duration than the former. The *Targum*, on *Isai*. xxi. 14. speaks thus, "It is decreed by the Lord, this sin shall not be forgiven, till ye shall die the *second death*." The words of the Prophet are, "Surely this iniquity shall not be purged away, till ye die, saith the Lord God of Hosts." In *Boca Bathra*, Fol. 101. cited by *Schoetgenius*, we find a fragment of ancient *Wisdom* on Prov. xi. 4. What is the mercy that delivereth from the judgment of Hell? Answer, That *wrath* which is called *Gnebrab*, passing away, as they also interpret *Zephaniah*. ch. i. 15. "That day is a day of wrath." What is that mercy that shall deliver from the *second death*? Answer, When one gives, and knows not to whom he gives. By this we may explain the difficult passage. 1 John. xi. 16, 17. "There is a *sin* unto *death*; all unrighteousness is sin, and there is a sin not unto *death*." This apostle whose Revelation contains the principal and pure parts of the *oral* interpretation, (as the learned *Rheser* has clearly shewn in his dissertation *De Stylo Apocalypsoes Cabalisticæ*) means the distinction of *sinning* with a *high hand*, and the *presumptuous sin* David prays against, which demands the severity of the *second death* at the end of the thousand years in Rev. xx. 14. when death and hell are thrown into the lake of fire: this is the *second death*, and the *last enemy* to be destroyed, as Paul speaks. 1 Cor. xv. 25—28. This truth so well understood by the Hebrew Church will explain what this Apostle means in 2 Cor. ii. 16. "To the one, we are a *savor of death* unto *death*; and to the other, the *Savor of Life* unto *Life*." Scarce any doubt can be made, but he refers to the *Second death*, for those who shall perish from the *first Life* in the one thousand years; and in *Life* to *Life*, he alludes to such as shall live in the *first resurrection*, the one thousand years, before the rest of the dead can live. This Apostle is full of the ancient and uncorrupt interpretation of the Hebrew Church, as almost the whole of his writings shew.

ment threatened under the Gospel. James. iii. 1. This sin of unbelief appears to exceed that of the Jews, who, under judgment for it, honour the promises of a Messiah with a firm faith in that hope: if the apostle can be believed, their judgment must be succeeded by mercy, and not be followed by a second more severe. Rom. xi. 32.

The present infidels pursue Christ and his Gospel with perhaps more malignity than this people under a *judicial* hardness for a *time*; they bring blindness and hardness on their own hearts by a wilful contempt and unprovoked mockery. Such, however, must be the state of the world to answer the character of it in this last portion of the days; even among believers in a general view of their present corrupt sins and manners, it seems predicted, that scarce any faith will be found; "When the Son of Man cometh, shall he find faith on earth." Luke xviii. 8. This may rather, I conceive, be understood of a belief in Christ's advent, than want of faith in him; for that can never be entirely lost, though unbelief should spread far and wide in the world. The observation of *Vossius* † may be properly adduced, that the Christian world, like the blinded Jews, expect so many and so *extraordinary* signs to precede the second advent, that the peace and security, the living as in the days of *Noah* in all confidence, pride, and luxury, could not possibly take place under such a concurrence of awakening and alarming signs. This expectation contradicts our Lord's account, and that of his apostle, Paul, and the Prophet *Isaiah* in ch. ii. Where a picture of riches, refinements of life in all voluptuousness, and the excessive vanity of women in apparel and other

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ornaments,

† Let the learned see his Tract, *De adventu Christi*, in *Theol. Theolog.* p. 272.

ornaments, is drawn, to the end of the third chapter: for the advent of the Lord is there described in a most clear manner, and limited to the *latter part* of the days: Let not this delusion then deceive serious believers.

2ndly. I wish to guard all readers from being caught in the net of the preachers of an *exclusive* predestination; which for near thirteen centuries has contradicted the testimony of both covenants. For *Esau* is blessed by his father *Isaac*, as well as *Jacob*, though he vilely sold his birthright, and its blessing annexed to the *first-born*. This *abomination of desolation* has been given as the whole of the Gospel; and it is now preached as the *glad tidings* of the new covenant, when it is, in truth, the grave and burial of the *good news* proclaimed by Angels at the birth of *Jesus*, the *Saviour* of the world. The dreadful effects which this doctrine introduced, were, to divide the church, and to teach all, the right of persecuting and destroying one another, when power enabled the bishops, priests and deacons, to stain their hands with the blood of those, for whom their Lord and Saviour died; for he died, surely, for all men, or no testimony can be depended upon. Rom. v. 12,—21. Are *Moses* and *Paul* liars and false witnesses, who affirm that *Isaac* blessed both *Jacob* and *Esau*; and the apostle says, concerning *things to come*, not present and temporal? Or is *Auslin*, with *Calvin* his successor, and with all his school of sons and prophets, a liar, contradicting the open testimony, through that great ignorance which had darkened the doctrine of Truth in *Jesus*, in his day, and even before his day, wherever this horrible tenet had taken place: As in the church of Rome, in all *Calvinistic* communities, nay, even among *Mahometans*, it generates the same persecuting and vindictive spirit in ecclesiastical affairs, as it has done a turbulent and restless spirit

spirit in civil government, among those who *seal* themselves for the *peculiar* people, the LORD's *Lot*, the *first-born* under the Gospel, with the *double* glory of being kings and priests; I say, seal themselves, as if they had the *Seal* of the LIVING GOD in their hands, to stamp glory on their *foreheads*. Beyond this distinction, great indeed! predestination extends not, and the glorious council of divine mercy flowing from these *chosen* vessels, the apostle Paul has shewn in Rom. xi. 28—32. and it is displayed in Rev. vii. in the *true Israel*, constituting the whole assembly of the *first-born*, and in Rev. xiv. 9. where they meet us again in the character of the *first-fruits*, with the *vine* of the *earth*, reaped as the *harvest*, which they must make holy to God. And first in their name, and in their number filled up, the *everlasting* Gospel is preached by an angel in the mid-heaven, in an open and decided manner, to every *nation*, *tribe*, and *tongue*, and *people*. ver. 1.

3dly. As the expectation of the Millennial reign is revived and spreads, I will caution believers against the many erroneous misconceptions of this glorious dispensation. They who in the early ages looked for this happy state of the church, disgraced this noble truth, by gross, sordid and sensual views. The modern Millenarians who embraced it, confined the blessing to the *predestinate*, or elect, excluding all others from any share in it. They made *themselves* the *Elect*, (for the *old self* took care for its own happiness) and began the insolent language of dethroning kings, and in fact trampled on all laws and magistrates, both in Germany, and in this nation too: they were ascending thrones, and rioting in palaces, in an *Ideal* anticipation of all voluptuousness: they were to tread the *unregenerate*, (that is, all but their own sect,) as

dirt and mire under their* feet : They were attempting to establish the kingdom of the merciful and loving Son of God, by force and violence ; by the *two-edged sword* in their hands, and not like the Lord, with the *two-edged sword* out of the mouth of this *gracious Warrior* in the *strength and majesty* of *love and compassion*. They were cherishing the luxurious hopes of blessings like the *corn*, the *wine* and *oil* of the *old covenant*. Yet, under all these *depths of Satan*, (changing himself into an *Angel of light*,) to degrade Truth by such folly and wickedness with it, the *Millennial* reign of CHRIST is as much an eminent part of Revelation, as the feasts of *passover*, *pentecost*, and *trumpets* were illustrious branches of the *Mosaic Law*. It will also be fulfilled in that abundant pouring of the *Holy Spirit* on *all flesh*, as *Joel* predicts, as it was done at *pentecost*, when *crowns of glory* were put on the *heads and fathers of nations* ; who were then consecrated and anointed kings and priests with the true unction of the *holy blood* and *consummating fire*, in which they tasted life, and peace, and justification in the *Lord's* presence, and coming to them again, as he had promised. John. xiv. 3—28. The truth wants no defence, yet it has been well vindicated by Dr. *Newton*, late Bishop of Bristol, in his learned work on the Prophecies. The time, however, may be near, as God has promised to *shorten the days*, and most apparently of this *sixth day or chiliad* ; in the *evening* of which the church now stands. As this glo-

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* The excellent short History of the christian church by Dr. G. Gregory, lately published, exhibits a faithful picture of the Enthusiasts and Fanatics abroad of the 16th century ; our own country in the last century began to feel the destructive consequences of *ranter*s, *levellers*, and *fifth monarchy* men : all of these were also the *Elect*.

rious dispensation seems to be connected with the conversion of the Jews, whose belief in the Messiah, after thirty-six Jubiles of dispersion among the nations, will bring in the *fulness* of the *Gentiles*, as well as the salvation of *all Israel* in the end; so affirms the apostle in Rom. xi. 12—26. Therefore all believers, whatever denomination they assume, should offer up continually earnest prayers, in *private* and *public*, that this grace may be brought forward which has those transcendent and diffusive blessings conjoined to it, so magnificently described by Isai. ii. 1—4. and by Mic. iv. 1—5.

As to the church of *Philadelphia* (the love of all men as brethren, and included in the covenant of grace as delivered by the prophets and by the apostle in Rom. v. 18—21. in ch. xi. 32. in 1 Cor. xv. 20—28. and by the *beloved* disciple, John, 1 Epist. ii. 1, 2. and by the Lord himself in the Gospel. John xii. 32. and ch. vi. 33.) This church indeed has had but *little strength* in every age; yet witnesses it has had, called wicked, abominable and blasphemous heretics, and by way of reproach, the *merciful doctors*, by such teachers as thought God had no more bowels of compassion than themselves: It is now but a *small cloud*, or like its blessed head, a *little stone* of no price, yet it does grow and will grow, 'till it fill the whole earth with the voice of the *Everlasting Gospel*: which I have proclaimed abroad and here, for more than thirty years. To this church, however weak, the flame of brotherly love burns among the larger, richer, and more splendid churches at present, all must come and *worship* at *her feet*, and know that the Lord has loved her; and for this reason in particular, because she had not *denied his Name*, that is, *Jesus*, the *ransom* for *all men*; the *Son of the Living God*, the *Saviour of all*, but *especially of believers*. 1 Tim. ii.

3—6. ch. iv. 10. John, 1 Epist iv. 14. Let us, brethren of this church, not be ashamed of being reproached, as Paul was for the same truth; let us not reckon our names, or our lives dear to us; for if called *deceivers*, by all other churches, we shall be found *true*; and if we resist unto blood, there is an exceeding great reward for such as may suffer for his *most holy*, and *most precious* Name. Amen.

APPENDIX.

As I have borne witness to the Times in my first and second Essay on these subjects, published in 1759. I shall endeavour to obviate the common and popular objections which may be, and some such have been, formed against them. These I extract from the Essays, and defend these witnesses of God in signs of times given in both Revelations.

THE first and capital objection is taken from the words of our Saviour, “Of that Day and Hour knoweth no man, no, not the angels of heaven, but my Father only.” Matt. xxiv. 36. In Mark xiii. 32. it is, “neither the Son, but the Father.” The answer is obvious, for neither day, nor hour, nor year are fixed, but left undetermined, because the true and exact time, God only knoweth. 2dly, Our Lord did not mean, that the Father would not reveal it: *Moses* did not discover the time,

time, when Christ should be manifested in the flesh, it may be, because it was then distant.

Daniel, who was less than *Moses*, was made the instrument of revealing this. 3dly, The very character of the Revelation written by St. John, begins thus, "The Revelation of Jesus Christ, which God gave unto him." Rev. i. 1. From which instances, we may perceive, that our Lord did not signify, that the time should never be known, but that the *Father* would reveal it at a season most fit and proper, as the great events and designs of his wisdom were before discovered by degrees, and at distant intervals under the *Law*.

Second Objection. The many mistakes, which pious and learned men have fallen into on this subject, are thrown out as insuperable arguments against any future pretence from others. But what strength can such reasoning carry? Must the *Universal Church of Christ*, give up the consoling expectation of great and happy events predicted, because the time has been misunderstood? Or must not such illustrious Revolutions arrive at all, because many persons of great learning and good intention, have erred in fixing the periods? The line of times marked by the sacred writers, however, they observed very little, according to what I have formerly remarked in their works.

Third Objection. The danger of a mistake has been urged; but what weight can there be in such an argument? The first Christians, as it is well known, conceived the Day of Judgment to be near at hand. St. Paul, who is supposed to take notice of this common opinion in 1 Thes. vth and vth chapters, never objects the danger of such misconception to the christian faith. Did it slacken their zeal, or patience in suffering? Did it weaken their faith

faith, or assured hope in the event itself? The worldly mind and heart is seeking in these objections to cloath itself with a *veil of modest piety*, and *humble ignorance*, lest it should be disturbed in the pursuit of *false riches*, or in the enjoyment of the *lusts of the flesh*, the *lusts of the eyes* and the *pride of life*, which are not of the *father*, but of the *world*. 1 John, ch. ii. 16. What Christian can be hurt by any alarm of this sort, in this *Laodicean age*? “The *crowning city*, whose *Merchants* are *Princes*, whose *Traffickers* are the *honourable of the earth*,” with her luxurious children, may be angry to be told, that though “she be rich, and increased in goods, and has need of nothing, yet she is wretched and miserable, and poor, and blind, and naked.” Isai. xxiii. 8. Rev. iii. 14. And that her sons and daughters have, in general, the spirit of *profane Esau*, and sell their call to the *birthright* for the *meat that perisheth*.

The Christian church should remember, that the 70 weeks of Daniel were the *only number of precise time*, by which the Jews, and their neighbouring nations from them, expected the *first* manifestation of the *Son of God* in the *flesh*; and that we have good reason, from the former procedure of Divine Wisdom, to expect the *second* Advent of *Christ*, the *Great King* in the *Spirit*, from the other Numbers of this beloved Prophet, when the Vision, that is, the Understanding of them shall be opened by the *new Holy Spirit* who indited them.

Let it be further observed, that a Disbelief of the event itself in general; a great security and unconcernedness about it, must be a *sign of the Time*, whenever it is approaching; In this sense some understand that expression of our Lord, “When the *Son of Man cometh*, shall he find *Faith* upon the Earth? that is, any belief in his coming?

coming? For what end God gives notice of events, which he foreknows, will be disregarded, must be submitted to his unsearchable ways.

I have now done my endeavour to take away the most specious objections adapted to strike the popular judgment, which is a *many-beaded* monster, hasty to pronounce sentence upon subjects which require a *spiritual eye to discern*, and a *spiritual heart to savor* the things which are of God.

In the last place, therefore, I am to point out the *blinds*, or *veils*, which will be cast over the hearts and eyes of the *children of the world*; by which God will hide himself from the greater part of the degenerate Christians, as was done before to the body of the Jewish people; and for the same reason, because they both equally abuse Divine Revelation, and will receive a *twofold* condemnation, or a *double* punishment.

The first veil, to conceal the coming of Christ in the glory, is the expectation, that the remaining part of the Jews and Gentiles will be converted before the end of the world. But this expectation is not built on good ground; nor would it answer the force and energy of the Prophecies, since the remnant of two Tribes, and an half, or part of a third, converting to the faith of the Messiah,

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could

§ Our Lord speaks of some made *twofold* more the children of *Gebrannab*. When *Babylon* (no more the Church of *Rome*, than the Greek Church, or that of *Mahomet*) the *great City* of all Nations, Languages, and Peoples, and Tongues, that is, the whole World, is threatened with the *Law of Retaliation*; It is said, in Rev. xviii. 6. "Reward her, even as she has rewarded you, and *double* to her the *double*, according to her works: in the Cup she has filled, fill to her *double*." Thus does Divine Justice limit the Execution of its wrath and indignation, whether *Babylon* signify *Rome*, or ALL THE WORLD.

could not be the *saving of all Israel*. Nor should even the vast wilderness of the Gentiles, after the Revolution of near 4000 years, from the dispersion at *Babel* to this time, be brought into the fold and pasture of the *great Shepherd*, would this fulfil the extent of that blessed promise, "After me, and I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession." Psalm ii. For what myriads of myriads must have perished in this great tract of time, who had not heard of the name of the Saviour of the world? Will the salvation of the latter part of the children of *fallen Adam*, be any blessing to the preceding ages at all, much less the salvation of the greater number, who have been lost in the long, long interval? We might as well call the *gleanings* of an harvest, the *full harvest*.

This mistaken expectation is founded upon overlooking the leading *character of the Law* and of the Gospel, which is a *first-born People*, and a *First-fruits* to be gathered out of the nations and tongues, to whom the Gospel has hitherto been preached. This blessed* council of *Israel*

* The learned Physician, *Buribogge*, says, "The Mystery preached by Paul, was the calling of the Gentiles to the Knowledge of Christ." He is mistaken: it was not the Calling of a Nation, or Nations, from that part of the Gentiles, where Christ was made known, but a *chosen few* out of many, to the *Birth-right-Glory*. The Jews, through pride and envy, — (too often the companions of religious privileges) thought, that the *Israel*, who were to enjoy the high prerogative of the *First-born* under *Moses*, could not be transferred from the Seed of Abraham: they knew the *double portion* (spiritually understood, signified the Kingdom and the Priesthood: They were no strangers to this distinction so marked by the *Levites*, the *Priests*; and by the High-priest, the *King* with his mitre, confined to that Tribe also. They saw the Kings of Nations, promised to come from Abraham and Sarah, and confined this glorious prerogative to the carnal Seed of their Father, at the same time expecting, that all

to save all mankind is the *mystery*, or design of the Gospel revealed for the first *day*, *great week*, or *year* of the *Everlasting Gospel*, or the Gospel of the ages to come. This is the order of that predestination mentioned by St. Paul; and it is called, "The mystery of his will, which he had purposed in himself, that in the dispensations of the fulness of times, he might gather together in *one*, all things in *Christ*, both which are in Heaven, and which are on earth, even in him." Ephes. i. 9—11. ch. ij. 2—7. Hence the carnal part of the Christian world, will be deceived by this fond hope, whenever the second advent

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of

nations would be their subjects, as all nations were promised to be blessed in Abraham and his Seed. Hence the Call of the Gentiles to the *Messiah* appeared as a transfer of all the privileges of their Law, and an equality formed between them; and so it was, even with the *Election of Grace*, that is, the opening to the called among the Gentiles a way to obtain the *high prize* of being Kings and Priests, equally with Abraham's children. To gather this *peculiar people*, this *royal priesthood*, this *elect Nation*—not nations or kingdoms in general, but *some* out of them as *vessels of honour*, Paul shews to be the absolute and immutable Council of God, and the design of it with respect to all mankind. The whole xith chapter to the Romans contains no other subject. Nor is this Council of God cast into any shade or veil, but level and obvious to any common understanding, by the reference of the *first-fruits* to the *lump*, and of the *root* to the *branches*: The Goodness of God also is shewn in thus *securing* all *Israel*, by rejecting the Jews and Gentiles, in the great body of both parts of mankind for a time; and shutting them up in unbelief, that he might have *mercy* upon *all*, Rom. xi. 16. 32. 1 Pet. ii. 5. 9. How a *predestination* could be formed by the teachers and preachers of the Gospel, which excluded all men, but the *Elect*, is a matter of astonishment: it shews, however, this melancholy Truth, how little love and mercy could dwell in the breasts of these believers, and in those churches of the Lord, when a doctrine of so dreadful a nature could subsist from the end of the fifth Century to this day; which has offered up more victims by persecutions and death, than children were offered up to *Moloch* by the *bloody hands* of the priests. In this day it still triumphs.

of our Lord draws nigh. The *second blind* will arise from a general presumption, that the Church of *Rome* will rise and persecute once more before she falls.

This unfounded expectation flows from a misconception of the two prophets, who are to be slain at the end of their testimony, when the 1260 days of their being in the wilderness, and being clothed with sackcloth, shall expire. On this point Dr. Gill with others enlarges on this subject. Rev. xi. The two prophets never existed, but represent Moses and Jesus Christ, or the Law and the Gospel. These may be regarded as the *faithful witness* in the *Types* and *Shadows*, and the *faithful witness* in the *Spirit* and *Truth*. As the heavens are shut from rain during their dwelling in the wilderness, it is generally understood, that the *pouring forth* of the *Holy Spirit*, compared to water, and water of life, by the prophets and by our Lord himself, will be in a very small measure. The vision imports not shedding their blood, but making merry over their testimony, as this scene of John conceals its sense in a refined manner, describing the *people*, and *tribes*, and *languages*, and *nations*, rejoicing over these prophets, and sending gifts as tokens of mutual congratulation for their being slain: Their dead bodies may without violence be interpreted of the Old and New covenant, which are not buried or forgot, but talked of and derided by them.

The earthquake which precedes their translation to heaven, and the astonishment at this extraordinary event, may refer to that Advent of the *Lord* described in Isaiah ii. "When he cometh in the clouds to take possession of the kingdoms of this world, and to be alone exalted in that day." It would take too large a compass to consider every part; this outline may, probably, be nearer the truth

truth, than any power, That the Church of *Rome* shall drink more blood, which seems shaken, and is certainly destroying, and must soon be destroyed.—If there be a time, when this most eminent *Antichrist* will persecute, it will be now; for I firmly believe, that the imposture of the whole *Hierarchy* will fall with the *Dragon's* spirit, and with her mouth and hands full of blood. But it is probable, that her Fall will be, when every *Babel*, every building of confusion, and every work of superstition and impiety shall sink down, and flee away “before the great white Throne of the Son of Man, when he cometh in his glory, even that glory which the Father gave him before the foundation of the world.” John xvii. 22, 23, 24.

The great Advent of CHRIST expected, does not appear to be limited to Judging the Church of Rome, more than the Greek, and other Churches; but he comes as the Antitype to *Noah*, and his deluge, with Fire from Heaven, to salt and purify all kingdoms of the world. No other Period, than this Evening of the *Sixth* day can be assigned for this, for it bears all the marks of the days of *Noah*; since in the Millennial Kingdom or Sabbatic year, however understood, he cannot come to surprise, and chastise a profane and sinful world, when all kingdoms and peoples are supposed under that new state, to be all holy, and priests unto God in white rayment. Rev. viii. 9. —Others will seek a refuge from the Words of our Lord, “Of that Day and Hour knoweth no Man, no, not the Angels, nor the Son, but the Father only.” Though I have before spoken to this Objection, yet I will add somewhat more in this place.

In these words, our Saviour seems to allude to the Redemption from Egypt, when the Day and Hour of their departure was foretold by *Moses* at the passover: And he
may

may insinuate by this expression, that the direct and precise time of the great Redemption, the Antitype, should not be revealed and made known as the typical deliverance was declared, even to the *Night* and *Hour* by *Moses*. Neither *Day*, nor *Hour*, nor even the year are ascertained; yet the prophet *Daniel* tells us, that the Righteous shall understand. At *midnight*, the Israelites went forth hastily out of *Ægypt*, in triumph, and with spoils, under the wings and preservation of their first-born sons. At *midnight*, the Remains of the Jewish Nation, (ten Tribes being lost) were delivered from their captivity by the taking of *Babylon*, and the presence of a *new King*, *Cyrus*, appointed by the Lord. In fulfilling the Antitype, Part will most probably correspond with Part: And to this very circumstance of *midnight*, our Lord appears to confine his coming to judge the Nations; when they who, in a spiritual sense, are *Egyptians* and *Babylonians*, children of this world, shall cry “*peace and safety*; then sudden destruction shall come upon them as upon a woman with child; and they shall not escape.” 1 Thes. v. 3. “At *Midnight* shall be a cry, Behold the *Bridegroom* cometh.” Matt. xxv. 6.

However this may be, there are clear marks of two judgments; one before the beginning of the 1000 years, and another after their expiration. This will confute the last objection which we have been considering. The judgment on *Babylon* the great cometh in *one Hour*, on a sudden; which answers perfectly to the coming of Christ as *lightening*; and to his wonderful power, who will change all that share the grace of the *first resurrection* in a moment, in the twinkling of an eye: But such a Judgment will in no manner agree with the overthrow of the *Romish Church*, or the *Mahometan imposture*, in so short
a time

a time; because no conversions of whole kingdoms have ever been produced at once, but by slow and gradual operations of God.

The last pretence to escape from the *sudden* coming of CHRIST, arises from a groundless opinion transmitted by the church of *Rome*, and adopted by many of the reformed Churches, that a *third Elias* will come before the second advent of the Lord. To this idle notion, I shall reply, in the words of our great Master, that the *Elias* predicted by *Malachi* came in the person of *John the Baptist*. "If ye will receive it, *This is Elias who was to come.*" Matt. i. 14. and ch. xvii. 10—13. As to any other to come, the expectation has no prophecy to support it. The opinion of two great men of temperate and chaste judgment in *spiritual* things, shall be laid before my readers. Dr. *Burnet* in his *theory* of the Earth, Book 3. ch. 5. writes thus, "I am willing to admit, that *Elias* will come, according to the sense of the Prophet *Malachi*. iv. 5, 6. But he will not come with observation; no more than he did in the person of *John the Baptist*. He will not bear the name of *Elias*, nor tell us, he is the man that went to heaven in a *fiery chariot*, and is now come down to give us warning of the *last fire*. But some divine person may appear before the *second* coming of our Saviour, as then did before his first coming, and by giving a new light and life to the Christian Doctrine, may dissipate the mists and errors, and abolish all those little controversies among good men, and the Divisions that spring from them: enlarging their spirits by greater discoveries, and uniting them all in unity and charity, and in the common study of truth and perfection. Such an *Elias*, the prophet seems to point out: and may he come to be the great *peace-maker*, and preparer of the ways
of

of the Lord. "Dr. Henry More, a great Judge of the prophetic style and typical characters in persons and events, adopts the same sentiment, subjoining only zeal and a spirit of rebuke to false teachers or prophets, in the *fifth* of his *divine dialogues*. Let me add, This spirit will probably go forth in the converted Jews, who from *Sauls* will become *Pauls*, and the most zealous and unwearied publishers of the great Salvation mentioned by the Apostle in Rom. xi. 32. This expectation is supported by our Saviour, among the signs of his second coming. "This Gospel (or good news) of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv. 14. The second witness to *one sign* of the same Advent, is his beloved disciple in Rev. xiv. 14. who sees the angel flying through the *midst* of Heaven, having the *Everlasting Gospel*, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, just before the fall of *Babylon*, the great city, is proclaimed*.

This seems to point out the *seventh* Trumpet, where the *mystery* is *finished*, and the great Sabbath of the Lord begins, when the kingdoms of this world become the Kingdoms of the Lord, and his Christ, and he shall reign for ages of ages; Rev. xi. 15.

I shall

* This View of *Elias* is extracted from my Comment on Psalm lxxviii. published some years past. See pages 187, 188.

† It may be admitted, that the Spirit of Prophecy, which is the Testimony of Jesus, (of his Name as a Saviour) will be given; but not any *divine* person, but many chosen witnesses will go forth in the faith of the *Philadelphia Church*. Such have already appeared in Dr. CHAUNY of Boston, New England; Dr. NEWTON, late Bishop of Bristol; Mr. WINCHESTER from America; PETIT PIERRE, of Neuchâtel; and my own testimony, prior, given openly from the year 1758, in America first,

I shall now conclude with what I said at the end of the voice of glad tidings, to Jews and Gentiles, in the mysteries of the *first-born* and *first-fruits*, in the Year 1763, p. 230.

We are now in a very deplorable Age of the world; when neither the fear nor love of God have any due influence on the generality of believers; and yet this corruption, almost total, has not come to pass, because the *errors* of the Lord have not been preached through *every* age, and in *every* church, whatever other causes may have given birth to so great a depravity of life and manners.

The time of the Day, in which we now move on, is very extraordinary in a prophetic view, as it is towards

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first, and since in this kingdom.—All these are Defenders of The RESTITUTION OF ALL THINGS, and of the Judgments of God, whether more or less severe, being designed for the *Correction* and *Purification* of Sinners. These, with many others, impudently and blasphemously maintain, as the supposed wicked *merit* Doctors, (few indeed in every age of the Christian Church) have maintained from *Tertullian*, *Origen*, and others in the first ages, to *Erbery*, *Webster*, *White*, *Sterry*, *Burnet*, *Ramsay*, *Cheyne*, *Hartley*, *Law*, *Siegtrook* and *Purves*, and others; Such as Dr. *Henry* *Mor*, and *Russ*, Bishop of Dromore, who might be brought forward, almost all of them within a century past.

Secondly, It may be granted, that men shall run to and fro, and Knowledge shall be multiplied. Dan. xii. 4. Thirdly, The Everlasting Gospel must be preached, and in the Name of JESUS CHRIST, the Head of the *Elect* or *First-born*, as shewn in Rev. xiv. 1—7. Notwithstanding these preparatory Notices, our Lord will come suddenly, as a thief at Midnight; *Babylon*, the great City of all Tongues and People, will fall in *one hour*; and when she sits as a *Queen*, and says in her heart, "I am no widow, and I shall see no sorrow." Alas! alas! That great City, *Babylon*, that mighty City! For in *one hour* is thy judgment come. Rev. xviii. 10. Compare this with our Lord's description of the Days of *Noah*; with that picture of Riches, Pride, and Luxury in *Isaiah*, chap. ii. when in the extremity of the days, says, in the Name and Attributes of JEHOVAH, comes to take his Government; when he will rebuke the Nations that delight

the great *sixth* day, *sixth* month, and *sixth* year of the world, before the *seventh* or Sabbath will arrive. Divine Wisdom has set up *Signs* and *Figures* of *Times* in *Days*, *Weeks*, *Months* and *Years*, under *Moses*. It is also a Period remarkable in an *outward* view of Nature, and in the power of the Elementary Influences, as no time can shew such a *succession* of *Earthquakes*, in *diverse* parts of the *globe*, and *commotions* of *waters* in so small a circle of time, from the Year 1755 to this time, as well as other afflicting and fearful phænomena, in violent storms and tempests, inundations, from uncommon rain, and hail, and in the sudden *extremes* of heat and cold, which must have their ground and cause in the impressions and activities of the elements. The Period which is now passing

delight in war, that is, all Christian Nations, the *peculiar* people the *royal Priesthood*, in Peter's language; for though the *blood* *crusades* in superstitious times, are past; the Kings of the Christian Faith have carried on *crusades* as destructive; and *Priests*, from the *Archbishops* (the *High-priests*) to the Journey men *Levites*, (who work for low wages) have sung *Tu Deus* *Praes* *God*, for the *immolation* of 'thousands' slain to the glory of *God the Father*, and of the *Lord Jesus Christ*, the *Saviour* of *all men*. And they feel nothing but triumph and joy at this horrid blasphemy, any more than *Moloch's Priests* did at the little tender Infants burnt to their abominable *deity*? Had there been a *Herald's* office in the Church at the time of the Council of *Nice*, the *Crest* for the sacerdotal Arms should have been a *BLOODY HAND*. To confine *Babylon* to the Church of Rome, as Bishop *Hurd* has done, with his predecessors, in his *Lectures*, is to suppose that the *Confusion of Tongues* was never heard of, nor *Babel* known by the *ancient Prophets*, nor at all 'till *John* wrote his Revelation. The *Greek* or *Eastern* church is not much behind the first, in Ignorance, Superstition; and Persecution of the *Truth*, as it is in *JESUS*. — Mr. *Samuel Jenyns* complains of the *rabble* thrown on Christianity: He had done a noble part in removing it as far as he could; but he has left it untouched, and added much of his own *rabble* (if he means false doctrines by the Word) as is proved in my *Letters* on the *internal Evidence* of the Christian Religion, published in this work.

over us, has a combination of *many signs* of *times* in the Law and Prophets, whose coincidence and concurrence have been shewn in several Tracts published by me. Again, I repeat it, we have a series of very great and uncommon events in the Kingdom of Nature to the four corners of the earth; so that Nature in all the Elements, wherein *curse* and *corruption* have been introduced by *sin*, feels the penetrating and *refining fire* of the Lord Jesus. The creation now is *groaning* and *travailing in pangs*, to be delivered into the *Sabbath* of *God*, which is the *Liberty* of the *Glory* of the *Sons of God*, and one great part of the *Restitution* of *all things* promised; and which will manifest itself in the *Millennial Kingdom* of *CHRIST*, whose *Advent* draws near; for when the *seventh* angel sounds his *Trumpet*, the *last* to be sounded; “the kingdoms of this world, shall become the kingdoms of our Lord and his Christ,” that is, of the whole Congregation of the *First-born*, as Jesus is the one Root bearing these blessed Branches of the *Elder Brethren*. What I publish will be rather a Declaration of great things near at hand, than a means of converting many to a better knowledge of the Gospel, as the Time of Faith in the great Mysteries of the kingdom, and in the great work of Regeneration is past; while every thing of this kind is despised as Enthusiasm or Fanaticism.

Again, I repeat what I have said, some years past, in another place; every year will shew some extraordinary workings in the course of Nature, to bring the Kingdom of Christ and his new Heavens and new Earth more forward, that the Evangelical Feast of Trumpets may be fulfilled in its Time and Season, now approaching, Amen, Amen. God will hasten his Kingdom, and shorten the days, for his Elect's sake.

Though the Feast of Trumpets, the next in order for Completion; will be a Day of Glory to the Faithful, the fire of our Lord's Throne will cut off the flesh of prophane mockers and hardened sinners; in which characters these days of Lot and Noah so greatly abound, and consign them to the Second Death. Faith and love; the Jachin and Boaz of the new Temple, are no more in a general view. How far from the spirit of Faith is the world! and how far from that Holy Love, of which the Church of Jerusalem set the example and prototype! How far distant are Christians from the force of that precept given by the *great Forerunner* of his *greater Master*! "What shall we do to avoid the wrath to come?" he answered; "He that hath two coats, let him give unto him that hath none; and he that hath meat let him do likewise." In this view how criminal must the rich and great of this world appear, who give only the fragments of their wealth to God, the true Proprietor of all, and consume such enormous sums on the pride of life, the lust of the eyes; and the lust of the flesh, which are not of the Father, but of the world; and must therefore be condemned with the world, their sinful Parent? They that laugh now, must mourn in their turn; and they who are full, must hunger in the days of separation from God for their time of banishment in the 1000 years. A just retaliation will take place, without respect of persons; from God, in whose eyes *all* men are but dust and ashes; and who has purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth; for many that are first, shall be last, and the last shall be first. *Isai. xxiii. 9. Matt. xix. 30.*

No time carries more flagrant marks, than the present age; for the fall of Babylon, when every kingdom is looking

looking out for more and more of the gold and silver, and precious stones, odours, and wine and ointment, like the Jews of old at the first Revelation of the *Messiah*. His second Revelation will come as in the days of *Noah*, *Lot* and *Jerusalem*. He will hide his Advent under the spiritual glories of the new covenant and kingdom, from the profane and sensual heart; from the rich and noble according to the flesh, when the poor in spirit, and lowly in heart, in whatever part of the earth or station of life, shall find *God in Christ* revealed and manifested in their spirits; and they shall be ready with the *holy white garments* of the *Bride*, to meet the *Bridegroom* at his open *Manifestation* and *Marriage Supper*. The circumstance of shortening some period is mentioned by St. Paul: He will finish the work (or account) and cut it short in righteousness; because a short work (account or number) will the Lord make upon the earth. Rom. ix. 28. As for

what

§ The consumption, (more properly *consummation*,) determined, is the overflowing righteousness. For "a consummation, even decreed, shall the LORD (ADONAI) JEHOVAH of HOSTS make in the midst of the *whole earth*." *Izal* x. 23, 23. This is repeated in ch. xxviii. 22. "Wherefore mock ye not, lest your bands, or chastisements be made strong: For I have heard from the Lord God of Hosts a consummation, even determined upon the *whole earth*." *Schmidius* supposes a certain number, which is true, meaning the *Elect*, or the *First-fruits* to sanctify the *whole harvest*. The word CALAH signifies perfection and consummation: and from this is derived *Col*, the *whole* or *perfection* of any work; and it is connected with the *Bride*, (CALAH) for when she is adorned with the *seven glories*, typified by the *seven lights* of the first holy place, she is fit for the *Bridegroom*, and the *Marriage Supper*, when the espousals will be consummated in the *everlasting union* and joys of *two made one*, as *Adam* was in his *one name*; and as the *cherubims* were, and could only be *two*. Let philosophers and divines laugh, their derision will prove their ignorance, not the false record of sacred writ.—The male has three glories, and the female seven, forming the *Decad*, or ten numbers or perfections of the Deity in his full

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what has been advanced, I submit it to be judged by those whom Paul styles the sons of the Prophets, (the spiritual interpreters of sacred writ) for they are subject to the Prophets. The false prophets, in the most universal sense, are the false teachers, or they that represent in a delusive light the Truths of the Gospel. And these are the characters, which work lying wonders, and great signs, foretold by our Lord, to deceive if it were possible, even the Elect. Matt. xxiv. 24. Mark xiii. 22.

Lastly, No illustrious Manifestation of the divine goodness, nor any execution of divine judgment, ever came upon the world without a double voice; A voice of comfort to the good and honest in heart, and of terror to the wicked, and the mockers and scorers. Nor is it of any moment, in the eyes of God, who is the mouth to publish it; whether an impatient Jonah, or a greatly beloved Daniel; a covetous hireling, as Balaam, or a

Image communicated to his creatures in the vast circle of systems or worlds.—The oral interpretation forever speaks of the primary Numbers, Kether, Cochmah and Binah, with seven numbers or emanations (SEPHIROTH). Under whatever disguise, the Jews may wish to conceal their ancient wisdom, and the key of knowledge they once had; the foundation is true and scriptural. These numbers make the reason of Abraham's *Tenth* offered to Melchizedek; and of the *tenths* of the Law given to the Levites, the types of the *first-born*, of such who are to be *kings* and *priests* of the high order of Melchizedek, with Jesus, the head and prince of these, his *brethren*. On this ground, *Ten*, (*gnasfar*) imports riches; and the *tenth* number was called the kingdom, (*Malcutb*) because it comprised the whole of the other. Let the learned read *Vatanga* as the least exceptionable witness, on this number, in Miscel. Sac. Lib. 1 cap. 10. with the manner of the *priest* and *High priest* in giving the *Benediction* to the congregation, by extending his finger, and lifting his hands above his Head; but the *High-priest* to the *golden plate* only, where HOLINESS to JEHOVAH was engraved, where the *Lord God* with his beloved Son, typed by the *high-priest*, were one, that is united, or as the oral Interpreters speak, were made one person (*par Zupb*). This great union was made,

bofom-disciple, like John : For messengers of an excellent, and of an evil name, have been made instruments, to remove every evasion and objection on this point.

I have now finished the answers to the most plausible objections formed against those essays : But what an enemy is the world to contend with ? whenever the time of its destruction draweth nigh, how many carnal hearts and spirits will rise up in arms, and combat with rage and fury against the troublers of their false peace, and presumptuous security ? What innumerable tongues will be loud for Babylon, for the glory of the world ; for the lust of the flesh, the lust of the eye, and the pride of life ; and for all

many ages past, when the Son of man, (*Bar Enosh*) was raised to the throne of the Most-High, when Myriads of angels (*ELOHIM*) stood before it : when this Son became the fellow, or associate of the Ancient of days, as *Zecbariah* ch. xiii. 7. mentions this wonderful Event recorded by *Dan.* vii. 13. and by *John.* xii. 5. "Awake O Sword, against my Shepherd, and against the Man (*Geber*) my fellow," (*Socius* and *Proximus* in *Hulsius* his Nomenclator Biblicus,) whole goings forth, or generations, (to re-head all tangled systems) were from ancient time, from the days of an age, in the words of *Micah.* ch. v. 1. *Schmidius* translates Days of Eternity: a proper eternity cannot have days or years. Yet he translates in most places the same word (*OLAM*) by an age, as in *Daniel.* chap. xii. 2. and so it justly signifies ; but I suppose he was afraid of the Orthodoxy of his day. The fear of this Gorgon will I believe soon be gone, and leave the liberty of prophesying, of interpreting Scripture by Scripture, open and free, in a larger sense, than *Lord Bacon*, or the good *Bishop Taylor* admit ; the first, in his chapters on inspired Theology, and the last, in his work of the Liberty of Propheying. Had not this sacred liberty been proscribed by councils and synods, from the *Nicene* to the Council of *Trent*, to the Synod of *Dort*, and to the Assembly of *Divines* at *Wesminster*, the Christian Church had not been a slaughter-house for human victims, for many of the most holy and precious subjects of our Lord ; particularly the ADOPTIANS from the School of *Origen*, whom the judicious *D'Aillé*, *De Usu Patrum*, calls the greatest of all the Fathers ; and *Dr. Martin* admits him to have known more of Scripture than all of them. His disciples under different names were not totally extinct, till the end of the Seventh Century.

all the goodly and dainty things which are departing from them, and they shall find them no more at all? Rev. xvii. 14. They only, who follow after Jesus in the narrow way of the *daily cross*, and bear his reproach, which leadeth unto life and glory, without passing through wrath and judgment at all—These alone will rejoice and lift up their heads, because the time of their redemption draweth near: So speaks the mouth of truth, goodness, love and mercy in Jesus Christ. Luke xxi. 28. I have given my testimony in the Spirit of Prophecy, that is, of comparing and explaining Scripture by Scripture, and as, I trust, by the *Unction* from the *Holy One*. Persons who cannot disprove these things by the spiritual weapons of interpreting the sacred writings, should not oppose, lest they be guilty of sin, in labouring to destroy any serious impressions, which this explanation of the Prophetical numbers may, perhaps, awaken in some hearts.

As for the mockers and scorners, who divert themselves at their full tables, and convivial societies with their familiar wit, and most impious and ungrateful ridicule on the glorious Son of God and his *Love-Sacrifice*, even for the sins of his enemies, and the whole world; These will be blinded like the Jews before; they are even now so blinded. The Lamb of God, in the day, not the eternity, of his wrath, will escape their eyes, 'till he speak to them as their Judge, from his throne, in a *flame of fire*; to such, I mean, as shall be punished with * *everlasting*

* The adjectiv *αιωνιος*, *everlasting*, cannot bear any other sense than the substantive *αιων*, from which it is derived: And this last, it is confessed, signifies *seculum*, an age. *Agai*, under the Gospel, have respect to the types of Time in the *Seven Days* and

lasting destruction from the presence of the Lord, and from the glory of his power. 2 Theff. i. 9. This everlasting destruction must be the destruction for the *Thousand years*, which will be for those who are not to partake of the first resurrection for believers. The same punishment is threatened in *Daniel*, and limited expressly to an Age. "Many that sleep in the dust of the earth, shall awake; some to the Life of an age, and some to the reproach and contempt of an age," Dan. xii. 2. The great sinners, as I have before remarked on the *Second death*, are described under these names, "The fearful and unbelievers, the abominable, murderers and whoremongers, forcerers, idolaters, and liars, shall have their part in the lake that burneth with fire and brimstone: which is the *second death*." The same is nearly repeated in the last chapter, where *dogs* are named, which may be taken for the *sin of Sodom*, as they are called such in Deut. xxiii. 18. Rev. xxi. 12. and xxii. 15. As Christ must reign, till he has destroyed death, the *last enemy*; so will not this enemy be destroyed, until the thousand years expire, when Death and Hell (the Grave) shall be cast into that lake, and be consumed, and found no more. In this sense Paul speaks in consonance with the prophet *Hoshea*, of Death and the Grave; and surely the blessed JESUS does not destroy the lesser enemy, and keep

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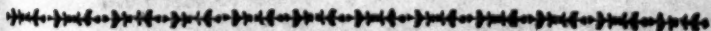
and Moons, but *principally* to the Seven Sabbatical Years; and in regard to CHRIST, they point out that End of the *Age*, (including all subordinate times and ages) when "he shall deliver up the Kingdom to God, even the Father. 1 Cor. xv. 24—29. As what I have written on these Ages, lie scattered in the various Tracts, published by me, they may be seen in a more collected View in ELHANAN WINCHESTER's Dialogues; a Work very worthy of attention and perusal by all believers.

alive the greater, contrary to all the testimonies of the Law, the Prophets, and the Gospel. Blessed are they who lead such lives, as they may enter into the gates, and have a right to *eat of the Tree of Life*: Blessed are they who shall not be hurt, or *suffer loss*, as the word signifies, by the *second death*; who live, as becomes *priests* (for such is the name and title given to *all* believers *indiscriminately*,) that they may not fall into the hands of the *living God*, and bear this fearful judgment of banishment from his presence for such an awful period of time. Whatever dark shades the *killing Letter* wears; whatever deep veil conceals the *Spirit that quickeneth*, in Paul's language; every death, were there *ten* instead of *two*, must be destroyed by that almighty power with which the *Father* has clothed his beloved Son, who must be *all in all*, before he gives up the kingdom to God, the *Father*, that he may be *All in all*. Thus the apostle assures us, in 1 Cor. xv. whom I will believe before all teachers and preachers of every church or community, though with this zealous servant of our Lord, I labour and *suffer reproach*, as he did, and for the same glorious cause: For I with him, and on his testimony, believe in the *Living God*, the *Saviour of all men*, but especially of *believers*. 1 Tim. iv. 10. To the Son of this Living God, "to whom the Father has given to have life in himself, even as he has life in himself, and to no other Son that Scripture reveals, to him be ascribed Salvation, and Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour and Power, for *ages of ages*. Amen. Rev. vii. 11, 12.

A SYNOPSIS



A SYNOPSIS,
OR
GENERAL VIEW OF THE *TIMES*:
DRAWN FROM
THE *LAW*, THE *PROPHETS*, AND THE *GOSPEL*,
AND COLLECTED
FROM SEVERAL WORKS PUBLISHED BY ME, SINCE MDCCCLXIX.



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ORIGINAL VIEW OF THE TEMPLE

THE TEMPLE THE PROPHET AND THE GORGE

THE TEMPLE THE PROPHET AND THE GORGE

THE TEMPLE THE PROPHET AND THE GORGE

GENERAL VIEW, &c.

SIGNS of TIMES, by the DAYS.

1. I will consider the *Six days* of the *Mosaic* creation, as figures of so many thousand years. This might seem inconclusive, or merely probable, had not the prophet *Ezekiel* added this testimony to fix the sense and import of these six days in chap. xlvi. 1. Thus saith the Lord God, "the Gate of the Inner Court that looketh towards the East, shall be shut the *Six working Days*: But on the Sabbath and in the day of the new moon, it shall be opened." Little doubt can be made of the six working days, referring to the time mankind are to be under that part of *Adam's* sentence, which is, to eat their Bread in the Sweat of the face; an allusion also seems here made to the Sabbathical year, when *Servile* Labour was forbid, and rendered unnecessary, by the blessings of that Year given without the hand of man, by the bounty of God. *Isaiah* bears witness to the Moons and Sabbaths in chap. lxvi. 23. "When all flesh shall come to worship before me, saith the Lord."

2dly. The division of the *six* days of *Moses* into three portions; two days, that is, two thousand years before the Law, called *void*, and two days, or 2000 years under the

the Law; and two days, or 2000 years under MESSIAH, or the Gospel Dispensation, carry sufficient evidence to Believers, who wish not to seize every possible ground of Cavil and Contradiction. Whether this Tradition flowed from the School of *Elias*, or was prior to his day, is of no moment: It is of very ancient date, and among the pure and uncorrupt branches of that Wisdom and Knowledge, the Hebrew Church once enjoyed, as the Guardian of the *first* Covenant, and *Oracles of God*. Such inquisitive minds which searched the treasures of ancient Wisdom among that people, have been satisfied with that sense put on the Six days: when I mention such great and good men, as *Martini, Vitringa, Renferd, Buddeus, More, Bishop Rusi, Mede, Broughion, and Burnet*, with many others, their names may shield any one from the charges of weakness for believing, Providence intended, that these *six* days should be received in such a signification.

SIGNS of TIMES, in the MONTHS or MOONS.

1. Let it be observed, that the Moons or Months were called by a word expressing Renovation.

2dly, That the days of the months were neither *lunar* nor *solar*, but consisted of thirty days precisely. By this appointment of divine wisdom, the six Moons under the Law completed 180 days; in this period, both the Jubile and Century are exactly included. 120 days, each day taken for a Jubile, fill up 6000 years: the remaining 60, each day for a century, complete the same time. As the Lamb of the Law was offered daily for Jews and Gentiles included in those times; and as his character is proclaimed by his messenger, the Baptist, to be

be "the Lamb of God that taketh away the sin of the world;" and by Paul announced "The Ransom for all men;" we meet in this time, the exact age of Isaac, Heir of all his Father's goods, whose "Inheritance is therefore the nations, and the ends of the earth, his possession." Psa. ii. By allowing the same Jubiles and Centuries for the years of Isaac, the only begotten and heir, the end coincides with the *seventh* Trumpet of John, which may by the scrupulous be admitted for the true explanation of the feast of Trumpets under the Law, on the first day of the seventh month. The kingdoms of this world at this time "become the kingdoms of the Lord, and of his Christ:" Which last appears to be that of Isaac's *first-born* in the covenant of grace; The privilege of the primogeniture being transferred from Esau to Jacob, and his seed, the Israel of God, or the whole congregation of the kings and priests and first-fruits unto God and the Lamb. Rev. vii. 2—9. and ch. xiv. 1.*

One observation more shall conclude what is advanced on the Moons. As 180 days make up the same Number by years; and as the life of Isaac, (who is the heir of all the father's goods, and who is called the only begotten, or the Word of God: The years of his life measured by the Jubile and Century, amount to six thousand years, as shewn before. He that inherits all things, must inherit Jews and Gentiles as his possession. That such an age should be appointed for Isaac, may be well supposed to have an important sense, and what greater can be imagined?

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* In the explanation of the Feast of Trumpets, published by me in 1763, this grand festival, with the extraordinary number of oblations at every new moon, is shewn in an evangelical sense.

SIGNS of TIMES *by the YEAR.*

The Declaration to *Noah* before the flood in Gen. vi. 7. refers to the great year of the Law; “My Spirit shall not *always* strive with man, for he is also *flesh*; yet his *days* shall be 120 years. The Flood was brought, as generally admitted, 20 Years before this lapse of Time, for this reason probably, that we might not conceive its completion then. Secondly. This Time was never the *date* of human Life, and is not true, with respect to the natural age of Man. Before the Flood, it was much longer; and after, it was shortened gradually to threescore years and ten, and fourscore, a few extraordinary persons excepted. Let us look on this Time as prefiguring the *End of Flesh* called ever, in sacred writ, the *Shame and Nakedness* of Man. These 120 Years measured by Jubiles, the great Year of the Lord under the Law, make 6000 Years, the period of the six Days of the Creation in the sense allowed by the Hebrew Church. So long will it be, before the Lord finishes, the *striving* with flesh, and the taking away the *Veil* and the *Covering* over all *Nations* mentioned by *Isaiah*, in chap. xxv. 7. That is, before he will pour out his Spirit upon all *Flesh*, as it was done at *Pentecost*, at the End of Seven Weeks of the *wheat harvest* on 120 *chosen* Vessels out of many Nations. Of this Controversy the same Prophet speaks again in chap. lxvi. 16. “By *Fire*, even his *Sword*, the Lord will plead with all *Flesh*; and the *slain* of the Lord shall be *many*. This is the End of *Flesh*, or of This Body, called by three degrading names, sufficient to shame and humble pride in it; Paul calls it the Body of Sin, of Death, and of our Humiliation, or Fall. Phil. iii. 21. Did not this Apostle understand
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the mark of circumcision, not a mark of favor, as the foolish Jews soon began to exalt it into, but a sign of rejection, as unclean; as the very wages [of Adam's transgression, with the gracious promise of its being taken away and destroyed by the fire of the Holy Spirit, the Divine Sword to abolish it; and to give in its place the *white Rayment*, the *righteousness of saints*, and the *durable garment* that will not wax old, in the words of Isaiah and John. Did not Paul know, why the birth of male and female was unclean by the [Law, by thrice seven days; and in the whole time for purification, 120 days? What is the Gospel, but the Law Spiritualized? Our pride is at this day ashamed of the heraldry and genealogy of our birth; and the priests have found out a short way to purification, by the sanctifying of water to the mystical washing of sin: Mystical indeed, that is, hidden, for no one sees any such cleansing more than we see in the circumcision of the Jews: To which however baptism has no kind of reference, or substitution, as shall appear in the explanation of the eighth day of the Law, which will be published in the ^{second} volume now in the press.

Second SIGN of TIME by the YEAR.

In the years of the Life of Moses, whose Law is the ministration of death and condemnation, in the words of Paul, we find a prefiguration of the same time, as that given to Noah. He died, not from weakness, but for the mystery, at 120 years. Moses was 120 years old, when he died: his eye was not dim, nor his natural force (moisture) abated. Deut. xxxiv. 7. For what then did the servant of the law of wrath and the recorder of death, against the first sin as its wages, die, when his (moisture) (the *pabulum* or nurse of life) was not fled? The period

of flesh and blood (one substance in two forms) which cannot inherit the kingdom of Heaven, is represented by these years, each year for the Jubile of his own Law. Here Moses dies, and the law of death and condemnation is succeeded by Joshua, the son of Nun, and leads the Israelites into the promised land, the type or shadow of the true Canaan. Heb. iv. 8, 9. At the end of so many Jubiles making 6000 years, will the true Joshua of the Gospel lead into the true Canaan, which is heaven, and the rest or Sabbath of the Lord God. "Christ blotting out the hand-writing of ordinances, which was against us, and contrary to us, he took it out of the way, nailing it to his Cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Colos. ii. 14, 15. "Moses verily was faithful as a servant in all his house, for a testimony of those things, which were to be spoken after: But Christ as a Son over his own house, whose house are we." Heb. iii. 5, 6. Here the servant of the ministration of Death and Judgment (so Paul styles it,) goes away, and the Son, the *Heir* of the ministration of righteousness exceeding in glory, abideth alway: The nations, his inheritance, abide in his kingdom, which cannot be destroyed. In this sublime sense our Lord speaks, "The servant abideth not in the house forever, but the son abideth forever." John viii. 35. This, Paul again explains in Gal. iv. 30. in the beautiful and comprehensive allegory of the two Wives of Abraham: (a mere domestic transaction in the Letter, in the Spirit like Jacob's ladder, it reaches heaven) "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir, but the son of the free-woman. Abraham's faith was imputed to him for righteousness, and not to him only, but to us also, to whom it shall be imputed, if

if we believe on him who raised up Jesus, our Lord, from the dead. Rom. iv. 24.

It would be too large a field to open and contrast all the interesting circumstances of the parallel between MOSES the *servant*, and CHRIST, the *Son*. The general lines of it must suffice in this place,

I shall adduce another coincidence of *Time* in the Days appointed for the Woman's Purification, in Levit. xii. which must be admitted to include a very important sense, though it has been, in a manner, totally neglected. This co-incidence consists in the *extraordinary* number of days for the birth of the male and female children under the Law. Those for the male were seven days in her *bloods of uncleanness* for the mother, who brought forth Death in her son, and thirty-three days must elapse before she was reckoned purified: For the daughter, twice seven, and sixty-^{six}four days for the purification. Take these together, the amount is 120 days: These *measured* by the *Jubile*, often styled the *Day* of the Lord, and the *acceptable Year* of the Lord, and the *Day of vengeance* of our God, even to comfort *all* that mourn. Isai. lxi. 1, 2. This *mourning* is in general to *all* the tribes of the earth, and to the Jews, who pierced him, when MESSIAH cometh in the clouds. Rev. i. 1—3. This is glad tidings, the great mercy of GOD spoken, in Paul's words, in a *mystery*, or a veil, for a while,

The 120 Days, allowing a Jubile to each Day, fill up six thousand Years, just as the life of Moses did before in years. At this time will be fulfilled the extraordinary blessings mentioned by the Prophet. When the Lord (ADONAI) shall have washed away the filth (*uncleanness*) of the daughters of Zion, and shall have purged the

bloods of Jerusalem from the midst thereof, by the Spirit of judgment, even the Spirit of burning. *Isai. iv. 4.* This is the destruction, or end of the birth of Flesh, the *sin*, and the cause of it in men, women, and children. Did the Hebrew women only bring forth Death, or *children of wrath*, that is, under the Judgment passed upon Adam? The seven Women, whom a very learned and elegant writer, the late Bishop of *London*, absurdly supposes to be such as having broken through all bounds of modesty, shall seize on men, now become so scarce, that they will be contented with one; this is however no great sign of impudence and lewdness. 1st. The whole chapter contains most precious promises, and the time too of fulfilling them "In *that Day*; promises, I repeat, of the most exalted blessings of the Lord's Kingdom." 2dly. Why is such a horrible idea of the scarcity of men connected with such a glorious description of creating the *cloud of glory* upon her *assemblies*, which is the *majesty* and *presence* of GOD (*SHECHINAH*) among her congregations? 3dly. Lewd women want not children for the many tender offices of parental love, but desire only the mere gratification of their loose passions. 4thly. So many immodest women are more likely to seek seven men, each of them, than to be contented with one. 5thly. Why was not *Rachael* void of the decency of her sex, when she said to our father *Jacob*, "Give me children, or I die?" *Gen. xxx. 1.* Such are the learned in general, who despise spiritual interpretation, and give the people the meagre, groveling sense of the *killing Letter*, for that exalted power, rank, and great wealth they enjoy. What has been said, is sufficient to confute the sordid signification brought forward by a person so eminent in polite learning: I shall not here take farther notice, as many other interpretations

pretations equally absurd and creeping, will come under review and discussion in another place.

SIGN of TIME, by the 120 Priests of SOLOMON.

The 120 Priests of *Solomon* stood at the East end of the altar, with their brethren clothed in *white*, and sounded with trumpets; and the Trumpeters and Singers were as *one*, to make *one sound* to be heard in praising and thanking the Lord, saying, "He is good, for his mercy endureth for ever," or the *age*, comprehending the *seven* Sabbaths closing in the *Jubile*. This solemn dedication of the *figurative* Temple, may, without force, admit that the 120 Trumpets signify 120 Jubiles, when the *great trumpet* sounded in this *great* year of the Law; when all the figures of Time under it were finished: These make again 6000 years. Nor is this dedication of the figurative Temple without its *correspondent* antitype, by the 120 disciples, on whom the *Holy Spirit* fell in the baptism of the most precious blood, and consummating fire promised by our Lord. These were the Trumpets and the Priests, the Heads of the *royal* priesthood, anointed with the oil of *gladness*, whose *crowns* of *pure gold* sat on their heads, who are to be the sanctifiers of the Harvest in *Seven Sevens* or weeks, with the *Octave* or eighth day, which will be the fiftieth Day, and the blessed conclusion of the *new Covenant*. These made the little *leaven*, which shall leaven, in our Lord's words, the whole mass. This was a *second portion* or Election of the *chosen* ones, yet inferior to the *twelve* of the Passover, and called by a different name (*Becourim*); yet were they among the *first-fruits*, or the peculiar lot of the first-born, who must sanctify

sanctify the whole harvest in its time. *Joel's* extensive prophecy was only fulfilled as a pledge, or *earnest*, in the sense of Paul: "If the *first-fruits* be holy, so is the *lump*; and if the *root* be holy, so are the *branches*." Rom. xi. 16. Compare this passage with the *sheaf* of the first-fruits in Lev. xxiii. 10. Numb. xvii. 17.

This transaction was the *earnest* of the larger effusion of the Holy Spirit, which will be in the latter days shed on *all flesh*. Joel iii. 8.

The Jews call this magnificent festival, the day of the promulgation of the law; The Day of Marriage with the *Bridegroom*, the *Blessed God*; The day of crowning the holy King and Queen, the congregation of Israel. These names are all just and proper. The difference of the dispensation is given by Paul, in that striking and glorious contrast, recorded by him. "For ye are not come unto the mount, that might be touched and burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a Trumpet, and the voice of words, which they that heard intreated, that the word should not be spoken again. (For they could not endure that which was commanded.) And so terrible was the sight, that Moses said, I exceedingly quake and tremble. But ye are come to Mount Zion*, and unto the City of the Living God, to the heavenly Jerusalem, and to myriads of angels, to the general assembly and congregation of the *first-born* who were written in heaven, and to God, the Judge of all, and to the spirit of just men made perfect, and to Jesus

* The learned may peruse Joh. And. Danzii *Programma de promulgatione Legis in Meuschen's New Testament illustrated from the Talmud, and Hebrew Antiquities.* p. 144.

Jesus Christ, the Mediator of the new covenant, and to the *Blood* of sprinkling which speaketh better Things than the blood of Abel." Heb. xii. 18—24. What a glorious assemblage of most sublime blessings meet in this place ! What a grand contrast between the ministration of death and condemnation, and the ministration of life and justification, is here found ! By which description, we may expect, in what sublimity of goodness and mercy, of judgment and purification, it will be celebrated in the feast of Trumpets drawing near, and the day of forgiveness, styled the day of atonement, or of white rayment, and the feast of tabernacles, which is the vintage or last fruit to be gathered by the love of God in Jesus Christ, surpassing the knowledge of all churches at this day. I will only observe, that at this festival fell the first open evidence of fire from heaven, which did not destroy, but consummate and make perfect, according to the wisdom of God spoken in a mystery ; of that wisdom, I say, which is foolishness to men. Let it be observed, that the two general words in the Hebrew tongue, expressing destruction, signify also the highest perfection and consummation possible. These are TAMAM and CALAH, in the first Language, by which the Lord God was pleased to make himself known unto man ; and by the true knowledge of it, he will make himself known unto all men, as a consuming and a consummating fire ; as destroying, and killing all flesh of the old Adam, and quickening men in the Spirit of the second Adam. By this twofold sense, a veil has been put on the wisdom of God, as it was on the face of Moses, which veil is now on the hearts of the Jews, and believers may be joined to this darkened people. By this means, mysteries "are revealed to babes," which

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are hidden from "the wise and prudent," which is plainly declared to be so done by our Lord. Matt. xi. 25. Luke x. 21, 22. By these also, the gracious councils of God (the great degeneracy of believers being foreseen and predicted by Christ and his Apostles,) are covered with shades and darkness, till divine Wisdom sees fit to open his deep ways, and his unsearchable judgments, in the different Times preordained for their manifestation†. However, Divine goodness never conceals to hurt his wretched creatures, but for their good; nor does any mystery injure, but veils the mercy of God for a while, as is manifest in the heart and love of *Joseph* to his undeserving brethren: This merciful deception will be more evident in the blessed Jesus, when he shall reveal himself for the shame and confusion of his enemies, before his wrath, which is but for a moment, comparatively speaking, shall be succeeded by the overflowing torrent of his pardoning grace and mercy. Isa. liv. 7, 8. Let Paul witness this transcendent love in Rom. xi. 32. where Jews and Gentiles are both shut up in unbelief, on purpose that God should have mercy upon all, in and through his beloved Son, with his Elect, the Israel of God. One such witness is worth the judgment of a thousand councils and synods, and ten thousand preachers and teachers in this day, or in any day.

SIGN

† The Hebrew Tongue was, if I remember right, nearly lost toward the end of the 4th Century. Jerome seems to be the last Father who understood it. He was taught by a Jew, who came by night for fear of his own people. This people, full of envy and hatred, practised upon that language, and in all appearance invented their points with nearly 200 rules for this useless, yet artful design, that the Christian church might not draw arguments against them from that Language in its purity.

SIGN of TIME from the EVENING.

One of the most eminent prophecies is particularly restricted to the *Evening*. As five full Days, or Thousands are past, there can be but one Evening for the completion of Zechariah's great prophecy in chap. xiv. 7. "It shall be *one Day* known to the Lord; not Day nor Night, but it shall come to pass, that at *evening time* it shall be *light*: Then the *living waters* shall go out of *Jerusalem*, in Summer and Winter it shall be." This singular limitation to the Evening, neither Day nor Night, cannot be explained, but by the Temple. The day hath two *Evenings*; the first, from noon to three; the second, from three to six, when the Temple was shut for the ministry of that day. Of this time, as confined to the service of the Temple, our Lord speaks, "Are there not twelve hours in the day?" John xi. 9. The continuance of light was longer than that time; but the day for the continual ministry in the Temple was from six to six only. Between the evenings the *pascchal lamb* might be killed in the Temple, that is, as soon as the Sun passed the meridian, the first evening commenced, until three o'clock:

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This was done about the end of the 5th Century, supposed about the year 475, when this rejected nation were preparing to complete the Talmud, that mass of legendary and gross absurdities, published in the year 500 or 505, as *Morinus* seems to prove; a Book not to be equalled, but by the *Legends* of the Romish Church. The language has five vowels, all that can be necessary for any language; which the greek tongue also has, of which the letters and the order of them are nearly the same, as the Hebrew; and in the sound not much unlike. The Greek has two long vowels, which are properly E and O pronounced long. Without losing time between the contest of *Capellus* and others with the *Buxtorffs* and their associates in defence of the *points*, the invention of them is proved to be a specious fraud by *Norman Stewright*, A.M. in an excellent work, published by *Millar*. 1764.

There can be therefore this evening only for the fulfilling of this magnificent prediction, so pregnant with the noblest blessings.

The Church entered into the *second* Evening about 1755, or near that time: which was Three o'Clock, by *twelve hours* of this *sixth* day, or sixth thousand; and by the Thousand years, it will be the same: 750 years being three parts out of four of one *thousand* years. In what part of this Evening, the living waters shall flow, is not distinctly marked; but it is so far restricted, that it must be *Evening* time, not Night, or past Six, for then the Day closed, and night began, as has been observed. I believe this prophecy is the true ground of expecting the *shortening* one Day or one thousand Years, which the Jews, as well as Christians expect. I shall only observe in this place, that it has been a constant Tradition, and scarce any reason can be found for this, but this prophecy or the killing the paschal Lamb between the Evenings. This Tradition may be seen in the learned *Winder's* State of the Dead. p. 144. and in *Rhenferd's* Dissertation on the *age to come*, (the common phrase of the Hebrew Church for MESSIAH's Kingdom) in section 32. *Meuschen* brings a remarkable passage from the *Talmud* in *Sanhedrim*. fol. 97. MESSIAS will not come, 'till all the World become Sadducees, that is, infidels. This agrees with *Peter*, in 2 Epist. iii. 3. "In the *last part* of the days, (in which the *Christian* Church certainly is,) shall come *Scorners* walking in their own Lusts." Some understand also the words of our Lord, "When the Son of man cometh, shall he find *faith* on Earth?" of an almost universal state of unbelief in his name and character: but it may be received in two senses; of no Belief of his coming, as well as of an almost general unbelief in his blessed Name; which grows as Infidels seem to boast, fast indeed, to be the religion of the

the *philosophical* world. O shame to the unfeeling heart! O greater shame to their boasted understandings! They will not find a Bacon, a Newton, a Boyle, a Lock, a Selden, a Cheyne, a Hartley, a Ramsay, a Muralt, a Littleton, a Haller, a Burnet, and others among them; these were not *Scientific* men, but mere Sciologists, and mean Scholars.

2dly. The flowing of the *Living waters*, not until the Evening time, seems to look at the *shutting* of the heavens, that it rain not, during the *two witnesses* continuing in the wilderness, and in sackcloth, 1260 Days; when, at the end of their testimony the heavens will give rain, that is, the Holy Spirit will be given in that fulness, which is expressed in Hosea. ch. x. 12. "It is time to seek the Lord, till he come, and *rain* righteousness upon you." That these 1260 Days or Years, are nearly expiring, may be admitted which most probably began in *Justinian's Enoticon*, or Act of Uniformity about the time of the 5th infamous general council, in 553. This Emperor was the *slave of priests*, and by their means a tyrant over the consciences and faith of Believers. He died about 565. Such was the dismal darkness of the Church, that in 56 years after, came forth the *Pope*, the universal Bishop and Monarch over Emperors, Kings, and people. Then farewell to all *Liberty* of prophesying: then farewell to all future peace of the Church; to the song of *Angels*, at the Birth of the *Saviour* of the *World*; "Glory to God in the *highest*, and on Earth, *peace* and *good will*, or expectation, towards Men." Ecclesiastical *Nimrods* rose every-where, and became mighty hunters after the Lives and Blood of Heretics, who were generally in the right, and always better than their persecutors and murderers: if Heretics, Christ and his Apostles never taught the

lesson of destroying them in every new and savage mode of Barbarity; but only to mark them, and not to eat with them, that they might be *ashamed*, and be brought to a sense of their Errors and retract them. This is the whole Power ever given to the Church.

I shall close this subject with observing, that the 1260 Days make the same time in Years, as that of *Elijah* in shutting up the Heavens from Rain for 42 months, or three Years and six months in days, that it *rained* not. James v. 7. Kings xviii. 1. This is the *famine*, which the Lord threatens in these words; "I will send them a famine, not a famine † of *Bread*, nor a thirst for *Water*, But of hearing the words of the Lord." "They shall wander from sea to sea, and from the North to the East: They shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 12.

2dly, I shall remark, that as in the Days of *Elijah*, there were yet *seven* thousand who had not bowed their knee to *Baal*, their Idol, though not seen by the Eye of the prophet; so has there been a number of the *Election* of *Grace*, or the *Israel* of *God*, who have not been deceived during this long period of Famine for the *true Bread*, and of thirst for the *Water* of Life. The design of this merciful reservation of a few for the blessing of the whole Creation, even amidst this darkness of Truth and pure Religion amongst all Churches, so long apostatizing from, or rejecting the Name of *Jesus*, as the ransom for all

† Such a state of great darkness was in the days of *Eli*, whose eyes waxed dim, he could not see, that is, the *Priesthood*, was blind and ignorant; the word of the Lord was precious in those days, there was no *open vision*, when *Samuel* was called to be the *Lamp* of the Lord, Sam. i. 1.

all Men, the center of union, peace and Love, and of thanksgiving to God, as Paul teaches all believers to observe. This inexpressible mercy of God is shewn at large in *The first-born and first-fruits*, published by me in 1763. where the whole purpose of God's exceeding Compassion to all the Millions deceived by *Satan*, and his Messengers, has been treated of, and established beyond any contradiction, yet advanced against it; or that ever can justly be, while the law and the Gospel, the *two witnesses* of the Lord God, shall be received as the *Oracles of Truth*.—

gdy, It may be remarked, that at the end of these Days, when *Elijah* sent his servant to look at the Sea, seven times, and at the seventh Time he said, “ behold, there ariseth out of the Sea a little cloud, like unto a Man's Hand; this cloud became suddenly a *great rain*.” This part corresponds with the Heavens shut from Rain, during the 1260 Days or Years of the two witnesses in *Rev. 11*. When their Days end, the Heavens will rain the *Living water*, or the great pouring out of the *Holy Spirit* beyond any measure hitherto done. The state of unbelief or the reign of Infidels and Scorners, is perhaps nearly as great in a general view, as in the Days of *Elijah*, where the small number of seven Thousand, were seen only by the Lord from among millions. Another correspondence appears clear between *Zechariah's Evening*, when it shall be *Light*, and when the Living waters shall flow from *Jerusalem*, the *new Jerusalem*, the city of the *Living God*, and will never cease to flow more. As we know that the Church moves in the *second evening* of the *sixth Day*, and that the flowing of the waters are not yet, which are predicted even by the mouth of *Balaam*, when *Jacob*, the Head of the *first-born* in the figure, but *Jesus*, the Head of this Elect
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in the Spirit, will pour water * out of buckets, and his seed shall be in many waters. Numb. xxiv. 7. Waters are interpreted by *John*, of the Peoples, and multitudes, and nations, and tongues. Rev. xvii. 15. This greatest effusion of the Water of Life from the throne of the LAMB is reserved for this second Evening; into which the Church of Believers entered, nearly about the Year 1755. Since which Time, more earth-quakes have been within these forty Years, than can be remembered in a much larger space of Time; and more Wars among Christian Nations, so called at least, than have, perhaps, ever water'd the earth with Blood in so short a period. Let Hypocrites laugh, let Infidels mock; it is but too melancholy and disgraceful a Truth.

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* *Vitringa* justly remarks, in observ. Sacr. p. 165, 166. The passage runs thus: The seed of Generation in the sacred writings is sometimes compared with living water, that is, springing out of a fountain: in this sense must be understood what we read in *Isai. xlviii. 1.* Hear this, ye families of Jacob, who are called by the name of Israel, and who came forth from the waters of Judah, where (*Majim*) waters must be altogether explained by (*Zarang*) seed, even the most skilful masters of the Hebrew, admitting this signification. It is of this water, even Spirit, our Lord speaks, that we must be born again, or from above, to Nicodemus, when he wondered, that he, a master in Israel, knew not these things. Then says this Divine Teacher, what is born of flesh is flesh, and that which is born of Spirit, is Spirit. *John iii. 3, 5.* Here the corruptible seed of the old Adam, bringing forth sin and death, is contrasted with the incorruptible seed of the word of the living God, or his only begotten Son, and the true Isaac, heir of all his Father's goods. *1 Pet. i. 23.* The Jews in the blindness of their hearts exalted circumcision into a mark of favor, doing wonders by itself: They have been followed by blind teachers exalting the baptism by water to the mystical washing away of sin, doing wonders too; but these are lying wonders, though performed with all grave solemnity which ever accompanies the deceivableness of unrighteousness; and which the world will always greedily accept from their teachers. I will observe in this

A SECOND SIGN of TIME, by the EVENING.

This Sign is in the Death of JESUS CHRIST, and in the Water flowing from his side, pierced by a Roman Soldier, a *Gentile*, in the second Evening of the *sixth* Day. Our blessed Lord expired at the *ninth* Hour, the end of the *first* Evening of the Hebrew Church, or Three o'clock. He was hanging on the cross in the *second* Evening, which closed at six. 1. Here the *true paschal* Lamb was slain between the *two* Evenings, as the *typical* Lamb might be killed between them.—Exod. xii. 6. 2dly. We know, that his side was pierced after his Death; and after the Legs of the Malefactors were broken by the soldiers; But at what Time of the Second Evening, the soldier pierced our Lord's side, is secreted from any clear knowledge. According to the great sense of *six* Days, 6000 Years, so understood by the Jews and the Christian Church, (as *Broughton*, *Mede*, *Burnet*, and others have sufficiently shewn in their Works,) the Church has passed three parts out of four of the sixth day, or 1000 years: 750 years contain three fourths, and bring us to the *ninth hour* of this sixth day. The time of his shedding this water and blood, so exultingly recorded by John,

and

place, that the Lord, when he expresses a grace or favor by the prophets to the Jews, adds a lesson to humble their pride. In this chapter, as sharp a rebuke is given as can be found even in Moses before: For I know that thou art hard, and thy neck an iron sinew, and thy brow brass. Is. xlviii. 4. What said Moses before to this people, to chastise all presumption, self-glory, and self-exaltation: Not for thy righteousness, nor for the uprightness of thine heart: for thou art a stiff-necked people; from the day the Lord brought thee out of Egypt until ye come to this place, have ye been rebellious against the Lord. Deut. xi. 4—14. However, to the glory of the boundless compassions of God, amidst the long darkness, and the many false Christs, and false Prophets attending them, the Elect have not been deceived, but reserved for the salvation of the whole deceived world.

and by him alone, was after the first evening; of course, in the second. This appears a *pledge* of the greater effusion of the *Water of Life*, and the *Blood* of covering limited to this evening; and a pledge also of its falling on the Heads of his Enemies, even of those who pierced him, which must include the Jews, the principals, and the Romans, as their Instruments, from among the Gentiles; just as Pilate, a Gentile, and Herod, a Jew, and an Idumæan, may be said to have crucified him by the voice of the multitude and of the Priests, Scribes, and Elders. Luke xxiii. 23.—Admitting that his side was pierced three-quarters of an Hour after Three, and allowing 63 years for these quarters, which is nearly the time, by dividing 250 years of the last fourth Part of a thousand Years; and adding them to 750 Years, or three fourths, it will carry us to 1813.

As the two Witnesses are still in the wilderness, and the heavens shut from the rain; as their testimony is at that time mocked and derided by the rapid spread of infidels and scorers; The Church has passed forty of the sixty-three years in the *second* evening. As *Zechariah's* prophecy restricted to the *evening*, for the flowing of the *Living waters* from Jerusalem above, is not at all accomplished, nor can be, 'til the second *Evening* of this great *sixth* Day; under which, the Gospel-dispensation is passing on; there is reason to look for the flowing of these waters towards the time, it flowed from the blessed Fountain of the Redeemer's side in the sixth Day of the week, and in the second

* *Esau*, or *Edom*, was circumcised as well as *Jacob*; and inherited a blessing, though less and posterior to that of *Jacob*. *Herod*, as one of his Seed, is brought here to have the Water and the Blood of his Blessor in Jesus, Head of all the First-born. Heb. xi. 20. Gen. xxvii. 38, 39.

second Evening of that day. All Circumstances attending JEHOVAH his anointed King, bear a most transcendent and exuberant sense of Blessings. If the Spirit of prophecy runs in fine Veins, and retired Channels: If it flows like the waters of *Shiloah*, that go softly, in the prophet's words; I answer, the Signs are not made that he that *runs*, may read; no nor for the *Laodicean* believers neither *hot* nor *cold*; much less for the mockers and scorners, so abounding in this Evening. Such are expressly marked for the Second death; for suspension from the happiness and peace of the 1000 years preceding the abolition of death. It is of no moment, whether they walk in a *philosopher's* garment, but not of a *Bacon*, a *Newton*, a *Boyle*, a *Locke*, or other such venerators of Revelation; Or whether like *Dives*, clothed in purple and fine linnen, they are found, as our Lord says, wearing soft rayment in the houses of kings. Matt. xi. 18. The prophet Daniel tells us, that "the wise shall understand the signs of times: but the wicked shall not understand." For it relates to the numbers of time, mentioned in chap. xii. 11, 12. May we not suppose the wicked to be those mockers and scoffers, who are to abound in this last part of the Days, by Peter's words; and who seem to mock at such intimations, "Where is the promise of his coming?"

I will now give my Reasons, why we may rather think it was nearly three quarters past Three, when our Lord's side was pierced, and the fountain for sin and uncleanness was then opened for the house of David, by the Son of the Virgin of his Lineage. Zech. xiii. 1. The first reason is this: Jacob stole by subtilty the Birth-right from Esau, supposed about 1805 before our Lord: As the Apostle Paul, the most enlightened in this mystery,

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says,

says, the Jews shall be shut out, until the fulness of the Gentiles be come in, that is, 'till the Number of the *Elect* from among them shall be filled up, who are to bear the prerogative of the double portion of the kingdom and priesthood; So this time appears to be just the same, as the Hebrew Nation had to run for the attainment of it, that is, 1805 years, or near that time. Let the Gospel-ministers (the modest and humble name assumed as a distinction by the Calvinists,) read what the apostle says in Hebrews. chap. xi. 20. "Isaac by Faith blessed Jacob and Esau concerning things to come." Then these *Eagle-eyed* Ministers, (when all other Ministers are like other despised Birds, that cannot bear much Light,) may possibly understand, that an Elder may serve a Younger Brother, without being subjected to the forfeiture of all Blessing, and also to endless misery. Let them compare Gen. xxvii. 38—40. with this declaration of Paul. Or, if they can read this whole Transaction, and The Mysteries of the First born, and First-fruits, published by me, (as vile a heretic as *Origen*, and as abominable as the reprobated merciful Doctors are) they may, perhaps, have their eyes open to a truth, denied, in general, from the end of the fifth century to this Day.—For my comfort, I have had the thanks of many burdened and distressed hearts and spirits, for having delivered them by that work, from the darkness, and horror of that abomination of Desolation set up in the Name of Jesus, the Saviour of all Men, or of none, if the new Testament be a True witness. That in this parallel of Time, the Election of Grace from among the Nations (not any Nation at large, nor any whole Sects,) will be accomplished, the Probability appears so strong, that many as well as myself, are fully convinced, that this Time will
lead

lead us to the Evening of Zechariah, and to the Water and Blood of Jesus, the Ransom for all Men, and the propitiation for the Sins of the whole world; so Paul and John affirm; but what are Paul, and John, and even Jesus himself, to the wise and prudent, the Doctors and Rabbies, who see what others cannot see, and see not what Babes and Children can see, the name of the Saviour of the World, in Jesus, the Lamb that beareth away the sin of the World. John i. 29. 1 Tim. ii. 6. 1 John Epist. i. 1. John xii. 32.

The second Reason for believing this time, between three and four of the Second Evening, is derived from the return, or second coming of Jacob, the first head of ISRAEL, or the first-born, into Egypt. Under him, and by his son, Joseph, the Egyptians were greatly blessed. The Egyptians mourned for his death, 70 days: These 70 Days by the Jubile make 3500 years: which measured from 1706, his second going down into Egypt, or from his death, by some reckoned 1694, before our Lord: These Days of mourning, called *Abel Misrajim*, the great mourning of the Egyptians, measured by the Jubile, will expire in 1799 of the Christian æra, one year only short of seventy Jubiles. Here the Egyptians, who are to be the Lord's People, and who are the figures of the Gentile world, shut out, without the knowledge of the true Head and Father of Israel, will find him, and this blessing; "In him as Isaac's seed, shall all families of the earth be blessed." Gen. xxvi. 4. This is certainly a very small difference of time, between that of his obtaining the birthright, in the year 1805 before our Lord. His death also falls so, as to fill up nearly this time, while the Gentiles, as Paul instructs us, run that they may obtain: "Every man that striveth for the mastery is temperate in all things; now they do it to obtain

a corruptible crown, but we an incorruptible. Know ye not, that they that run a race, run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. ix. 24, 25. Let then the time of Jacob obtaining the birth-right, be compared with the times of the Gentiles, to run for the double portion of kings and priests; it will be completed in 1805. Then it seems, the great and most gracious council of God will open in that fulness and extent, in which Paul has delivered it in Rom. xi. 32. and John, in Rev. xiv. 1—4. Where the kings and priests, the first-born and first-fruits are assembled on Mount Zion, with the Lamb, their prince; when the everlasting Gospel is preached in the name of the Lord and these brethren, to every nation, kindred, tongue, and people.—Measure then from the time of his death 70 Jubiles, when the Egyptians lost this Father of Joseph, the preserver of them, and of other neighbouring nations: These will end by some chronologists in 1794, and by others, in 1799; and if time could be perfectly ascertained, they would perhaps fill up exactly the same period: John brings forth the great city, under this character, that it is Spiritually called Sodom and Egypt. This is sufficient to establish its figurative meaning; which it bears also in the Prophets, with a gracious promise of its return to be blessed in the seed of the evangelical Jacob and his twelve sons, and their sons sons. Isaiah xix. 23—25. Ezek. xxix. 14.

The last figure of Time is the life of Enoch, who was translated, when he had completed one solar Year in 365 Years. He was the seventh from Adam, intimating the seventh Generation, or the great Generation of 1000 Years for each preceding Six, when on the seventh, he was taken up into Heaven. On the commencement of the seventh Thousand Year, all the Enochs, the Elect dedicated,

dedicated, as his Name implies, to the Lord God, will be translated by the Sun of Righteousness, whose great Year will be then full. This extraordinary person prophesied of two very remarkable Events. The first respected the state of the World in general, as corrupt and evil, in the highest degree, which the apostle calls the Mockers and infidels in the last Time, walking after their own Lusts and denying the Lord Jesus Christ. Enoch, the seventh from Adam prophesied of these men: Then is subjoined, "Behold, the Lord cometh with ten thousand of his saints, to execute Judgement upon all, and to convince all ungodly men of their Deeds of Wickedness, which they have wickedly committed; and of all the hard speeches, which ungodly sinners have spoken against him." In this place, a Judgment followeth, which seems to refer to the seventh Trumpet, as the last Time (*Chronos*) is here expressly marked; as it is also by Peter, In the last part of the Days shall scoffers come, denying the Lord who bought them: to whom is reserved the mist of Darkeness, forever, (properly the Age.) 2 Pet. ii. 1. and 17. and chap. iii. 3.—The mist of darkness is the outer Darkeness spoken of by our Lord in Matt. viii. 1. and xxii. 3. In which, these Unbelievers with other great and impenitent sinners, will be confined for the Age, or the 1000 Years preceding the second Death; for without a second Resurrection, there cannot be a first, tho' there might be more; but of these, the sacred Writings are silent, and so ought believers to be. Here I must interpose a sincere Wish, if it be not well founded, that the great Judge will not consign the millions of papists who have idolatrously worshipped Saints and Angels with the Virgin Mary, (to whom nothing beyond a blessing to her Name among Women, thro' all generations, is promised,) equally with the Father, and even

even more than the Son, for so many centuries. Idolaters are clearly appointed for the greater Judgment of the second Death: How dearly have these millions paid their hierarchy with its long train of dignitaries, with various names and titles, for being deceived to their destruction, for this dreadful period of blackness and darkness in this prison! May there be a mercy yet veiled, which in these last days, (when knowledge will be increased much, according to the prophet Daniel) may be opened by a greater Light, than is yet given to the Christian churches. This is my earnest wish, my ardent prayer; Further I cannot go. But that the fullest light will be given to a portion of the Jews, who are now like Saul, the chief of sinners, and most bitter enemies to the christian name and faith, is my firm belief. Nor can we conceive more proper instruments to display the height and depth, the length and breadth of the love and mercy of God in Christ to all sinners, than those, whose sins, though of the deepest dye, as crimson and scarlet, in the prophet's words, will be made white as wool and snow, by the superabundant mercy of the Lord. Ezek. xxxvi. 25—38. Isai. i. 18, 25, 26, 27.

I shall conclude with drawing these Signs of Times into a short view.

SIGN of TIMES *by the DAY.*

The six days of the Mosaic Creation, 6000 Years: This computation is confirmed by a second Witness, Ezekiel, in his six working Days. chap. xlvii. 1. divided by 2000 years before the Law; 2000 under the Law; and 2000 under the Gospel.

SIGNS

SIGNS of TIMES by the MONTH or MOON.

Six months by 30 Days to each month, neither solar nor lunar time, make ¹⁸⁰180 days. ⁶⁰120 Days by ⁵⁰Jubiles make 6000 years. *This is Isaacs Age, who is Revd to all Jews and Gentiles.*

SIGNS of TIME by the YEAR.

The 120 Years the Lord declared to Noah, before he ceaseth to strive with flesh, or put an end to this enmity, by Jubiles make 6000 years. This time was never man's natural life, neither before, nor after the flood.

Second Sign of Time by the YEAR.

Moses lived 120 Years. He is the servant of the ministration of Death and condemnation, in the words of Paul. His years make 6000 by the Jubile, the great year of the Lord. Here the law of death dies, and Joshua or Jesus, who is the Law of Life and Righteousness, succeeds. To this let the 120 Days of the purification of the Woman be added. These days by the Jubile amount to 6000 Years: Then will be the great cleansing from the bloods of death, as spoken by Isaiah, ch. iv. 4, 5. There will be no more corruptible flesh, therefore no more death; for mortality will be swallowed up in life, by the white rayment, or the body of glory.

Time moves now near the end of the 116th year of Moses's Life, and of the 116th Day of the Woman's purification. 5800 years.

Signs of Time in the 120 Priests with Trumpets, at the Dedication of Solomon's Temple.

One hundred and twenty Priests, blowing 120 Trumpets of the Jubile, are 6000 years. These are answered by the 120 Disciples, at the Feast of Pentecost; on whom the Holy

Holy Spirit fell in the redeeming Blood and preserving Fire of everlasting Life: This was the End of the Feast of Weeks, or the finishing of the Wheat Harvest, with the eighth Day as the crown over all.—Here the sheaf of the first-fruits, and the end of an harvest, meet together on the fiftieth Day.

SIGNS of TIME by the EVENING.

Zechariah's Prophecy of the flowing of living Waters is limited to the Evening. "It shall be one Day; not Day nor Night, but at Evening time it shall be light." Ch. xiv. 7.

No Evening remains but this of the sixth Day. The Hebrews had two Evenings; the first from twelve to three; the second from three to six; when the Temple was shut, and it was called Night.

Between the Evenings, the Paschal Lamb was to be killed.

Seven hundred and fifty Years out of one Thousand of this last Day, carry us to three o'clock, the beginning of the second Evening. About the Year 1755, the Church passed into the second Evening. The Heavens are yet shut from rain, and were to be so during 1260 Days, a Day for a Year; and the two witnesses are still in sack-cloth, and in the Wilderness. Somewhere in this last Evening, the Heavens must open, and the living Waters flow.—Elijah shut the Heavens, that it rained not for three years and six months: The 1260 Days make exactly this Time; and by years for each Day, make 1260 Years. The opening of the Heavens for Rain, or the plentiful Effusion of the Holy Spirit often compared to Living Waters, will fall in this Evening; for certainly that happy Time is not yet arrived.

Second

Second Sign of Time, from the flowing of the Water and Blood out of the side of the Blessed JESUS, in the Second Evening of the sixth Day of the Week, on which he was crucified.

Our Lord expired at the Ninth Hour, or Three o'clock. 750 Years bring the Church to the Ninth Hour, by twelve Hours to the Day, mentioned by our Lord, alluding to the Temple Service, and to the Hebrew Day: Hence the shedding of his Water and Blood, so exultingly spoken of, by the beloved John, and by him *only*, must have been in the *second* Evening.—I am led to believe, that it was about three quarters, or nearly so, of an Hour, that he was pierced. This Time will contain nearly 63 Years, from 250 Years, the remainder of the *fourth* part of a Thousand. 750 Years, with 63 added, will expire in 1813. The reason for this I assign: *Jacob* stole the right to the double Portion of the *first-born*, as supposed, about the year 1805, before *Christ*. *Paul* fixes a Time for the converted Gentiles to run for this *High-Prize*, while the Jews are shut out from that Privilege by their unbelief. The parallel of Time will then be found at the year 1805, or nearly such, from *Christ*. Then the *Election* will probably be full, from the Jews, first before, the Gentiles, since: Thus both portions of this glorious Lot will be secured by the sovereign Will of God, as a *potter* over his *clay*, for the Salvation of all the rest. The second reason for the time assumed, is drawn from the second going down of *Jacob* into Egypt, in 1806. Under this *typical* head of all the *First-born*, the Egyptians were blessed by this patriarch, and his son, *Joseph*.

The Egyptians mourned for Jacob 70 Days : These Days measured by Jubiles, make 3500 Years. Measured from his return into Egypt in 1806. before Christ, and down from *Christ*, the spiritual Head of all the First-born : This large tract of Time expires in 1799. One year only short of the 70 Jubiles.—Measure these 70 Days by the Jubile from this patriarch's death; by the years preceding our Lord, reckoned by some 1689, and by others 1694, down to the year 1805 of Christ ; the time for running the race for the glory of this blessed prerogative, the difference of time is very little in so long a period ; and perhaps exactly equal, if chronology could be fixed with accuracy. Both periods fall into the *second Evening*.

Egypt, by John, is spiritually called the *great city* ; and signifies the great Body of all Gentile nations, shut out from the knowledge of the Covenant of the promised seed, JESUS CHRIST, for 3500 years ; in whom however they must be ultimately blessed, according to many testimonies of sacred writ.

The blessings hitherto denied by almost all teachers, will be revealed, I doubt not, between this time, and the year 1805. and preached to all nations, and peoples, and languages, and tongues. Rev. xiv. 1—5.

Let these coincidences and correspondences of Time, by Days, Months, Years, and by the Evening or part of a Day, be impartially considered : Few can believe them fortuitous, or *undesigned*. I write to the serious, to the meek and humble in heart : Let such reflect, and be yet more serious, more humble, more loving and merciful. Let the Unbelievers continue their mockery and derision : For so most of them will continue, and receive the just proportion of divine wrath, in the *Second Death*, expressly assigned

assigned among other hardened sinners, for such inflamed ingratitude, daring profaneness, and persevering impiety towards the goodness and mercy of God in JESUS CHRIST.

APPENDIX.

I WILL here subjoin CHRISTOPHER LOVE's Prophecy, which fell into my Hands about 1755; just, I think, after the great Earthquake at Lisbon, when I was minister of St. Philips's Charles town, South Carolina. It was found in a sailor's chest, who died in the workhouse; and it seemed to be old, and much worn.—The charges against Mr. Love may be seen in the State Tryals. He was beheaded by Oliver Cromwell, on Tower-hill, in 1651. aged 33. He says, that he took it out of *Jerome's* works, which I could never find after much search, in any part of his writings. As it first awakened my attention to the Signs of Times in the Numbers scattered in the Prophets, and in the Revelation; and as it is a matter of some curiosity, I will give it according to the copy, which the then Chief Justice of the province put into my hands. It has been reprinted more than once, by altering the Dates, so as to end in the year 1792; For what purpose, except the Printer's profit, I know not. The prophecy in his own expressions runs thus:

“The Prophecy of *Jehoram* (*Jerome*) copied off, as it is written on *Seth's* Pillar in *Damascus*: which pillar is said to have stood from before the Flood, and was built by *Seth*, the son of *Adam*, and written by *Enoch*, the prophet.

prophet. Likewise the holy precepts, whereby the patriarchs walked before the Law was given by *Moses*; and which were also engraven on the said pillar, whereof many Jews have copies in their own language, written on parchment, and engraven on brass and copper; but the alteration of the dates make them to stagger, not knowing that the Dates were to be altered by the birth of Christ.

First, This prophecy is entitled, *A short Work* of the Lord, in the Latter age of the World.

Great Earthquakes and Commotions by Sea and Land, in the year of our God. 1756.

Great Wars in *Germany* and *America*. 1757.

The Anger of God against the wicked, in the Year 1758.

The Destruction of Popery, or *Babylon's* fall. 1759.

God will be known by many in the Year 1760. And this will produce a great Man.

The Stars will wander, and the Moon turn as Blood, in 1761.

Asia, Africa and America will tremble, in 1762.

A great earthquake over the World, in 1763.

God will be *universally* known by all: Then general Reformation and peace for ever; when People shall learn War no more: Happy is the Man that shall live to see this Day.

I shall observe that Popery is his own Conception of *Babylon*: the Church of *Rome*, though the most corrupt and abominable, does not contain a tenth part of the Peoples, Nations, Languages and Tongues. Such a narrow

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narrow view will always be received by the misguided multitude, whether from a *Calvinist*, a *Lutheran*, or a *Bishop Hurd*.

In another place, Mr. *Love* bears witness to a person, who is to convert the Jews: Out of thee, O England! shall arise a bright Star, whose Light and voice shall make the Heathen to quake, and knock under with submission to the Gospel of Jesus: He shall be like a son of thunder in the Ears of the Wicked, and as a lantern to the Jews, to lead them to the knowledge of Jesus Christ, the only Son of God, and true Messiah, whom they so long mistrusted. As to this last part, No place more probable, can be found for this conversion, when Christianity shall be fully tolerated, I mean, when all penalties shall be taken away, and all Church-power shall be annihilated, but that of excluding persons, openly profane and wicked, from Christian Societies; which has not been the case from the Nicene council to this day. If God intends to gather a remnant of this people into the lot of the *first-born*, I am persuaded that it will never be by an *Athanasian*, or even a *Nicene Creed*: But by proving *Christ* to be the *Son of man* (*Bar Enosh*) of Dan. vii. 13. Separated from the same woman, whom John reveals as the Wonder (*to Semeion*), or wonderful event, the *son*, the *male*, taken up to the *throne of God*, or the *Ancient of Days*, from many ages past.

As I propose a full enquiry into the subject of the *seed* of the *woman* revealed unto John, in Revel. xii. 5. as the *Son*, the *man* or *male*; and to Daniel, chap. vii. 13. as the *Son of Man* brought in the *clouds* of heaven to the throne of the *ANCIENT of DAYS*; so I will produce a chain of proofs from sacred writ, which confirm and

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establish the assumption or adoption of this Son to the throne of this *Most High God*.

I shall not produce at this time all the passages respecting this truth, which are to be found in the Scriptures; but shall bring forward the most principal texts concerning this *wonderful* event, or separation of one Son before the transgression of *Adam*. In a larger tract, hereafter to be published, I shall examine every passage in the Old and New Testament, relating to this subject, and shall shew the consent and harmony of the ancient Jewish church with that of the Christian church, in respect to this important truth, till the Nicene council took away the liberty of prophesying, that is, of interpreting or explaining Scripture by Scripture, and not by the creeds, canons, or decrees of factious councils, so unworthy of that authority and dominion which they usurped over the faith of believers. The first council under imperial power, endeavoured to introduce one of the great marks the apostle Paul mentions of Antichrist, namely, *forbidding to marry*, which he not only permitted to bishops and deacons, but seems rather to exhort them to it. The fifth general council, in the year 553, was so infamous in the opinion of the first Reformers, that they entirely rejected its authority and canons: Happy had it been for the peace and union of the Church, had they rejected every preceding council, to the first of Nice, and like our noble Beræans, *Chillingworth* and *Hales*, had appealed to the Scriptures only.

Passages

*Passages proving the Separation and
Adoption of the one Seed of the Wo-
man, the Son, the Male, to the Throne
of GOD, the ANCIENT OF DAYS.*

Rev. xii. 1—5.

THERE appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet; and upon her head a crown of twelve stars: and she being with child, cried, travailing in birth, and pained to be delivered: and she brought forth a Son, the male, who was to rule all nations with a rod of iron: and her Child was caught up unto God, and to his throne.

Gen. iii. 15. I will put enmity between thee, and the Woman; and between thy seed, and her seed: it shall bruise thy head, and thou shalt bruise his Heel.

Dan. vii. 13, 14. I saw in the Night Visions, and behold one as the Son of man (*Bar Enosh*) coming in the clouds of Heaven, and he came to the ANCIENT of DAYS, and they brought him

near before him: And there was given to him *dominion*, and *glory*, and a *kingdom*, that *all peoples*, *nations*, and *languages* should serve him: His *dominion* is an everlasting dominion, (in *Hebrew*, the dominion of an *age*) which shall *not pass away*, and his *kingdom* that which shall *not be destroyed*.

Psalms ii. 6—10. *I have anointed my King upon Zion, the Mountain of my Holiness. I will declare the decree, the Lord hath said unto me, Thou art my son, to-day have I begotten thee. Ask of me, and I will give thee nations for thine inheritance, and for thy possession, the ends of the earth. Thou shalt bruise them with a rod of iron, as a potter's vessel, thou shalt break them to pieces.*

Heb. v. 4, 5. No man taketh *this honour* unto himself, but he that is *called of God*, as *Aaron* was: So also, *the Christ glorified not himself*, to be made an *high-priest*; but he that said unto him, *Thou art my son, this day have I begotten thee.*

Isai. ix. 6, 7. To us the *child* is born, the *Son* is given to us; and the *government* shall be upon *his shoulders*, and his name shall be called *wonderful*, the *counsellor*, a strong God, the *Father* of the *age*, (*igned*) the *prince of peace*; of the increase of his dominion, and of peace, there shall be no end, upon the throne of *David*, and upon his kingdom, to establish it, and to confirm it from this time to the *age*: The zeal of the Lord of Hosts shall do this.

Heb.

Heb. xiii. 8. JESUS CHRIST, the *same Yesterday, To-day, and for the Ages.*

Heb. i. 1, 2. GOD hath in these *last days* spoken to us by the SON, whom he hath made *beir of all things*, for, and by whom he made the worlds; (*ages in the Greek.*)

Micah. v. 2. And thou, O *Betlehem Ephrata*, though thou art *little* among the *thousands* of *Judah*; yet from thee shall come forth the *ruler in Israel*, whose goings forth have been from old time, from the *days of the age*. Thus the Septuagint translates it with propriety.

Psalms viii. 5. What is Man (*Enosh*)? or the Son of Man (*Adam*) that Thou visitest him?

Psalms lxxx. 15, 17. The *branch* which thy *right hand* planted; and the *Son* whom thou madest *strong for thyself*. Let *thy hand* be upon the Man (*Asb*) of thy *right hand*; upon the Son of Man, whom thou madest strong for thyself.

Ezek. i. 26. And over the firmament, and over their head the likeness of the *jaspere stone*, the form of a *throne*; and upon the form of the throne as the aspect, or *likeness* of a *man* above.

Exod. xxiii. 20, 21. Behold, I send an *angel* before thee, to keep thee in the way: Beware of him, and provoke him not; for *my name* is in him.

Exod. xvi. 10. The *glory* of the *Lord* appeared in the *cloud*.

John

John vi. 62. What if ye shall see the Son of man ascending, where he was before?

John iii. 13. No one has ascended into heaven, but he that came down from heaven, even the Son of man who is in heaven.

Matt. xi. 27. All things are given to me by my Father; and no one knoweth the son, but the Father; neither knoweth any one the Father, save the Son, and he, to whom the Son willeth to reveal him.

John xvii. 5. And now, glorify me, O Father, with thyself, with the glory which I had with thee before the world.

Verse 24. I desire, Father, those whom thou hast given to me, may be, where I am; that they may see my glory which thou gavest me, for thou lovedst me before the foundation of the world.

Rev. i. 7. Behold, he cometh with clouds, and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him.

Matt. xxvi. 64. Verily I say unto you, from henceforth you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Luke xxi. 27. They shall see the Son of Man coming in a cloud, with power and great glory.

Luke

Luke ix. 26. When the Son cometh in his own glory, even in the glory of the *Father*, and with his *holy angels*.

Ezek. xxx. 3. The *Day* is near, the *Day* of the *Lord* is near. The *day* of a *cloud*, it shall be the *Time* of the *Nations*.

Joel ii. 29, 30. In those days upon the *servants* and upon the *handmaids*, will I pour out *my Spirit*, and I will shew wonders, in the heavens, and in the earth, *blood*, and fire, and pillars of smoke.

AN

A N
A D D R E S S
T O T H E
J E W S.

In the xxxvith Jubile from *Messiah*.

CHILDREN of the stock of Abraham, I rejoice that the time draws nigh, when the Lord God according to his merciful promise in Zechariah, xii. 10. will pour on the House of David, and on the inhabitants of Jerusalem, the Spirit of grace and supplications; and they shall look upon me whom they have pierced; and they shall mourn over him, as one mourneth for his *only son*, and shall be in bitterness for him, as one that is in bitterness for his *first-born*. This Prophecy is repeated by John, the beloved Disciple of Jesus Christ, the son of the Most High God, in these Words: "Behold, he cometh in the Clouds, and every Eye shall see him, and they also who pierced him: and all the tribes of the earth shall wail because of him. Even so, *Amen*." Rev. i. 7.—Yet imagine ye not, that this wonderful grace of God is bestowed upon you, for any righteousness, that the Lord seeth in you: for as your law-giver Moses speaks to the face of your fathers,

fathers, in Deut. ix. 5. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations, the Lord thy God doth drive them out from before thee; and that he may perform the Word, which the Lord sware unto your fathers, Abraham, Isaac, and Jacob. — Understand therefore, that the Lord thy God giveth thee not this good land for thy righteousness, for thou art a stiff-necked people: and from the day that thou didst depart from Egypt, ye have been rebellious against the Lord." And what Moses testifies against you, the prophets continue to support with one uniform testimony, from the first Messenger to the last in Malachi.

It is not then for your sakes, but for his mercy's sake, and for his great name, that the Lord will soon take away the vail which is upon your hearts, when Moses is read. 2 Cor. iii. 15, 16. And you shall know, and kiss the Son, whom your forefathers slew and hanged on a tree; and whom a chosen number from your brethren embraced, and died in testimony of their faith and love to him.

A Time seems fixed by our blessed Lord, when he says, "Jerusalem shall be trodden down of the Gentiles, till the Times of the Gentiles be fulfilled: they shall fall by the edge of the sword, and shall be led captive among all nations." Luke xxi. 24. And *Paul*, our elder Brother and Apostle of Christ declares the same design, and the reason of it also: "I would not, Brethren, that ye should be ignorant of this mystery, (lest ye be wise in your own conceits) that blindness is in part happened unto Israel, until the fulness of the Gentiles be come in; and then all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob." Rom. xi. 24.

By what means and instruments, the Lord shall effect this great work, must be left to Him who can turn the hearts of men, according to his own good will and pleasure; whether it shall be wrought by the *spirit of prophecy*, that is, a spiritual interpretation of the *Old and New Testament*, and from a harmony and correspondence between Moses, the Prophets and Christ, shewn most clearly, which he will bless with the inward operations of his Holy Spirit on your hearts; or whether it shall be immediate, as the voice and light from heaven, which changed the persecuting *Saul* into Paul, the meek and suffering apostle, as many think him a strong type of your conversion in the latter days; or whether the Lord will use any other means unknown to us, we will kiss their feet and salute their message in the strong and affecting words of the prophet: "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth the Gospel of Peace!" *Isaiah lii. 7. Rom. x. 15.*—How great a length of time, O ye men of Israel, has flowed from the covenant with Abraham to this day? More than seventy Jubiles are gone over your heads; and yet you stand rejecting him, whom the prophet *Isaiah* described to you in chap. liii. and ye expect one who never can be the true Messiah, unless he suffer as the sin-offering for the whole world. Your wiser brethren acknowledged him, and sealed their faith in their blood; and by firmness and patience in afflictions and all kinds of evil, they obtained their crowns and thrones; for from them, the Gentiles received the good news of the Saviour, as this privilege was given to your believing brethren, that Salvation is of the *Jews*. *John, iv. 22. Isai. ii. 3.*—Even from the CHRIST of GOD to this day, a greater period

period of time hath elapsed, than the Priesthood of Aaron, and the Law of Moses continued, by more than Seven Jubiles. Still your Eyes cannot see, and ye call yourselves, the Holy People of God, and the *chosen* of the Lord, when the Election of Grace has been transferred to the Gentiles by the ministry and labours of your brethren, the apostles and preachers of the Gospel of *Jesus of Nazareth*, as the Prophet Hosea so clearly foretold in chap. i. 10. and ii. 28. that he that runs, may read the vision. Yet the believing Gentiles have not provoked you to jealousy, and to faith in the beloved Son of the *Most High God*. — But why speak I thus? God, who has the same power over you and all men, as the potter over the clay, to make vessels of honour and dishonour. Isa. lxiv. 8. Jerem. xviii. 6. To harden you, as he hardened *Pharaoh* before; to shut up in unbelief, or to open the Eyes of the blind, according to his sovereign Will, who will have mercy on whom he will have mercy. Exod. xxxiii. 19. This God has declared to Paul, the faithful servant of his Son, the reason why this spirit of slumber and falling away, has for along long time of seventeen hundred years, fallen upon you. The time then, when it shall be filled up, will bring that abundant Mercy and Grace to you, and to all nations yet in unbelief, as the words of this apostle have opened the great council of God respecting your long blindness, captivity, and dispersion among the Gentiles to this day. Rom. xi. 32. As the most happy consequences to the Gentiles of Adam's Blood, yet in *darkness* and in the shadow of *death*, will flow from your return to the Lord your God, and to his CHRIST, the King on Mount Zion on high; so will all Christians unite their fervent prayers, that, as your *fall* is the *riches* of the *World*, and your di-

minishing, the *riches* of the *Gentiles*, how much more your *Fulness*?" Rom. xi. 13. That is, that you, being converted, will be strengthened in your turn by that Grace which saves you, to publish the glad tidings of Salvation to the distant parts of the earth, where the harvest is great, and the labourers few or none.—And it is most probably one design of God, that your testimony shall abolish the wicked and cruel power of the *Romish Antichristian Church* and Polity, together with the iron yoke of the *Mabometan* Imposture, under which you have suffered a much longer servitude, than in the House of Bondage in *Egypt* of old.

Nor will your late return be less illustrious in confirming the Prophecies concerning yourselves, than in destroying that spirit of Unbelief and Deism, which now lifts up its *horn* on high, and throws its arrows, with equal violence at Moses, and at the CHRIST of God. The pride and ingratitude of *this Enemy* to our Faith deserves the heaviest chastisement from the Hand of the Lord God, as it opposes both Revelations with the same steadfast malevolence, insult and triumph; rejecting with scorn the *Righteousness* of God in CHRIST, and establishing one of its own, to stand the judgment of the God of Truth and Holiness, when they carry Sin and Death continually about them.

As what I have written, and shall continue to write by the blessing of Heaven, is drawn from the Fountain of Scripture, and the close agreement of the Law and the Gospel, great part of which is supported by the best and wisest men of your ancient Church: May the God of all Grace render it effectual by the effusion of his Holy Spirit on your hearts: This is, and will be the earnest prayer of one, who embraces you and all men in the bowels of divine

Love

Love, by JESUS CHRIST ; by him, the *Desire* of all nations, who will be the Saviour of all Men, and of you, now his enemies, in the times fore-ordained for this most glorious reward of his sufferings unto death, even the death of the Cross. Phil. ii. 8. To him be Glory, now, and for the Day of the Age. Amen. 2 Pet. iii. 18.

LINES



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L I N E S

TO THE MEMORY OF

The Late Rev. WILLIAM LAW.

FAREWEL, good Man! whose great and
heavenly Mind,

In Love embrac'd the whole of human kind.

From Earth's dark scene, to realms of Joy and Light,

Thy Soul congenial, took her happy flight;

With kindred Spirits mix'd, and bright as they,

Thou drink'st with them the streams of endless day.

While we below lament thy absence most,

Like all true worth, then dearest, when 'tis lost.

Bound to no sect, to no one party tied,

To Sons of God, in every clime allied:

Like Light's great orb, to no one realm confin'd,

Thy Heaven-taught Soul capacious grasp'd Mankind.

Of pains severe thou felt the torturing smart,

While Grace pour'd comfort on thy better part.

Thy

Thy Will resign'd, with breath unmutm'ring, bore
 The last † sharp passage to the heavenly shore:
 Thy heart's best Image, still, thy Writings, shine,
 One Spirit breathe, the Dove and Lamb divine.
 Tho' stopt thy Tongue, thy Soul's strong breathings
 charm;
 Tho' cold thy clay, thy ardent thoughts still warm:
 Awak'd by thee, we feel the heavenly fire,
 And with seraphic flames to God aspire.
 Thy pious Zeal, transfus'd to other Hearts,
 New springs of Bliss, and nobler Life imparts.
 No time, no numbers can exhaust thy mine;
 Thy gifts are full; posterity is thine.
 Thro' future ages shall thy labours go,
 Like streams enriching Nations, as they flow;
 Who, while perusing, catch the sacred Fire,
 Fetch the deep sigh, and pant with strong desire
 For Glory lost: Heaven lent thy pencil rays,
 To paint that Glory, and diffuse its blaze.
 Tho' for these days, thy colours are too bright,
 And hurt weak eyes, by thy too radiant light;
 Yet Wisdom's Sons, tho' few, to good awake,
 Drink thy sweet Spring, and Bread celestial break:
 'Midst *Babel's* various tongues, tho' Thousands stray,
 In thee, the wand'rer finds his Master's way:

In

† A total suppression of Urine for several Days.

In heaps let Critics, Commentators, lie,
 Thy Works will make a Christian's Library.
 In vain shall Malice seek to wound thy Name,
 Or Ignorance thy solid worth defame.
 To pride of science, Wisdom's fount is seal'd;
 To humble hearts, her treasures are reveal'd.
 Yet this her Child wants no Man's pen to praise,
 Nor slander dreads, in these degenerate Days;
 Far nobler Monuments will guard his Fame,
 Deep in their Breasts, the Good engrave his Name.

1762.

R. CLARKE.

 IN MEMORY OF

The late Rev. THOMAS HENRY LOWTH,
 Son of the late Bishop of London.

S H O R T was thy race, but yet 'twas nobly run,
 And Faith's bright crown by Christian virtues won.
 'Tis not the hoary head that worth conveys,
 Youth may be age, and goodness, length of days,
 Heaven's grace can perfect in the shortest time,
 And life be ripe, though gather'd in its prime.
 In kinder soils, seeds wait no distant day,
 Warm'd into life, and ripen'd by his ray,

T t

Th

The Sun of righteousness, whose soft'ring wing
 Spread o'er his plants, can rapid vigour bring.
 Such was the favour granted thee, young man,
 Thy faith matur'd, though thy days a span :
 Snatch'd from the evil of most evil days,
 When vice so triumphs in a thousand ways ;
 While men misjudging think the best should stay,
 Their dangers seen, Heav'n hastens them away.
 In thy green age, divine impressions took
 An early root, which ne'er thy breast forsook :
 Parental love bestow'd its noblest care,
 And heav'n's best gift was won by earnest pray'r ;
 Won by that mercy, which thy Father shows
 To life's distresses, and its varied woes ;
 Whose candid manners, and whose liberal mind
 Owns man his brother, and that man, mankind.
 By him, thy mind the first great lesson taught,
 With love of God, and love of man, was fraught.
 Thy will resign'd disarm'd death's sternest power,
 And bade him welcome in youth's strength and flower.
 Faith pour'd her balm, and taught to kiss the rod,
 That love appointed, for that love was God.
 Through the dark vale, and shades of death, her ray
 Shone on thy heart, and hail'd eternal day ;
 Where life and freedom, peace and purest joy
 Reign in full strength, and never fade nor cloy.

But

But when death calls, and bid a Son depart,
 Child of our love, how bleeds the parent's heart ?
 Nature will feel ; affection will lament,
 Tears bring relief, while giving Sorrow vent.
 I feel thy loss, that loss has oft been mine,
 My heart still echoes to a grief like thine :
 Remembrance yet hangs ling'ring o'er their urns,
 Drops the warm tear ; and silent, sad returns.
 Faith must support us both, Faith raise our head,
 Pointing above, where Mercy speaks, they're fled ;
 Speaks by his precious Blood ; for ALL, he bore
 The wrath for sin, and vengeance is no more.
 This chides our grief ; this bids us raise our eye,
 And see, through Sinai's clouds, blest Zion's sky.
 May Faith like this, in our last hours sustain
 Our hearts still firm, though heav'n appoint us pain :
 Our minds still leaning on that Rock on high,
 Bear our last cross, without one murmuring sigh ;
 See the whole globe with all its forms decay,
 And one blest change succeed of endless day.

R. C.

T t 2

MORAL

MORAL REFLECTIONS

*On the Number of CHILDREN, who, according to the
Bills of Mortality, DIE under two years of age.*

SHORT was the date, Life's course so early run,
Death clos'd the scene, 'ere sense was scarce begun.
Few years of infant pastime fled away,
And dire disease forbad a longer stay.
What price bears life in the Creator's Eye?
Or what the boon, "Increase and Multiply?"
When but to die, the fairest blossoms blow,
And fill parental hearts with deepest woe.
Tell me, Philosophy, or Reason, say,
Why Death such early, lovely victims slay?
Why Life just dawns, scarce ripen'd into sense,
Where actions only are its eloquence;
E're the tongue learns to lisp its MAKER's Praise,
Finds the dark close of its contracted days.
Can Reason tell me, what is Heaven's plan,
To take the Infant, and refuse the Man?

Here

Here Reason wanders ; not one glimm'ring ray
 Directs the dubious thought through this dark way :
 Probation none , no seed-time for reward,
 Are Souls thus cheap, they claim no great regard ?
 Why hang the Parents ling'ring o'er the tomb ?
 Sorrows may heighten, not relieve the gloom
 What region holds the Spirits sent away ?
 Or are they only animated clay ?
 Tell me, ye learned Casuists, can ye find,
 Why to such *Innocents* is Heaven unkind ?
 Is it that Earth, too narrow for the womb,
 Must her too numerous offspring quick entomb ?
 Is it that Light, or Air, which all supply,
 Can't furnish Breath, or Beams for every Eye ?
 Or niggard nature can't such stores unfold,
 Which may her living children long uphold ?
 Is it, that war, and storms, that plagues, and waves,
 Can't give enough to all their horrid graves ?
 Is it, that Man unfeeling, churlish grown,
 Pays little care to what is not his own ?
 Or want should kill, where life's hard bread is gain'd,
 Should myriads live, they could not be sustain'd ?
 Lest pride and lusts should not enough consume,
 Or avarice hoard, must Infants feed the tomb ?
 Why then do Bees within one narrow hive,
 Swarming, by industry and concord, thrive ?

Why

Why Fish, prolific, rivers share, and seas,
 Ranging at large, quite toillefs and at ease?
 While Man, Creation's boasted Lord and Head,
 Can scarcely find, in *his own kingdom*, bread?
 Let Reason lend us, now, her guiding light,
 And, like the *fiery pillar*, brighten night.
 Reason recoiling at the arduous task,
 Like the *philosopher*, more time will ask
 The deep, the mazy labyrinth to trace,
 And fix her foot upon a stable base.
 Wisdom walks groping in the pathless way,
 And thinking most, is sure the most to stray.
 Heralds of peace! come, bring the golden rays,
 Which Faith alone, in this dark scene, displays.
 In one fall'n Blood, *Sin's* wages, Death is found;
 In one pure Blood, that Death has felt its wound.
 Whatever liv'd and died, again shall rise
 In nobler forms, and share far happier skies.
 The *Sun of Righteousness*, his wings shall spread,
 And with one vital touch, shall wake the dead.
 One Trump shall sound; one voice, the Voice of God,
 Shall change all Nature, by th' Almighty nod.
 One word shall speak, Ye *sleeping Dead*, arise,
 People my clouds, and fill my ample skies.
 Nature, through wide Creation's varied round,
 Shall hear the quickning voice, and joyful sound.

Abraham's

Abraham's great house, all tongues, all nations, come
From Death's dark prison, to a blissful home ;
One Hallelujah, men and angels sing
To these blest Names of FATHER, SAVIOUR, KING !

A F R A G M E N T,

From a Serious MUSICAL ENTERTAINMENT, composed for
the late Mr. MICHAEL ARNE.

R E C I T A T I V E.

TO souls just perishing on the stormy deep
Not land more welcome ; nor to travellers ears
Fainting with thirst, midst Lybia's burning sands,
The sound of gushing rill at distance heard
More joy inspires, than to the burden'd mind
The voice of pardon, when high Heav'n reprieves
The forfeit life, and sin's great debt forgives.

A I R.

How beautiful the feet ! that go
O'er mountains, like the fleetest Roe !
To *Sion's* gates with haste repair,
And loudly this best news declare.

Herald

Herald of love and peace, I bring
 This message from your God and King.
 Thy sins are pardon'd ; raise thy head,
 Let sacred joys thy heart o'erspread ;
 Awake, cry out, Salvation's near,
 No longer death or vengeance fear.
 Thy crimes as crimson colour'd deep,
 In mercy's breast forever sleep ;
 Wash'd in one blood, now whiter grow,
 Than purest flakes of purest snow ;
 See the blest fount from his pierc'd side ;
 For you, for all, he bled, he died.

*VERSES supposed to be written by a Gentleman, on
 seeing his Child asleep in his Cradle, just before
 his going to Prison.*

SOFT Babe ! sweet image of a harmless mind !
 How calm that sleep, which innocence enjoys !
 The smiling cheek, thou in thy slumber wear'st,
 Is Nature's language for a gentle heart ;
 It says, all's peace within. It is thy right ;
 'Tis the blest privilege of thy tender age
 To wake or sleep in peace ; to know no fears,
 To dread no ill, to smile on friend or foe,

If foe, to such an age as thine, can be.
 What moral lesson does thy slumber teach ?
 This preaching strikes, and mends a faulty heart.
 Come here, ye guilty, for it speaks to you ;
 Tells what ye lost, and what you'll ne'er regain :
 Where dwells the pow'r a wounded mind to heal ?
 Attend, ye Misers ; all your wealth can't bribe
 This slumber to your bed ; unbrib'd it drops
 The downy wing upon this infant brow.
 Listen, ye Heroes, Kings, or higher names,
 (If such there be,) can minds with coolest thought
 To bloodshed train'd, such peaceful hours taste ?
 Sleep like that Babe, and I'll unsheath my sword.
 Could gazing catch that look of cordial peace,
 My ardent eye I'd fix to pluck it thence,
 And plant it in my breast.—In vain that thought !
 Heaven this bliss to sinful man denies ;
 'Tis Virtue's crown, and e'en an Angel's wealth.
 Sleep on, mild infant, sleep ; and never know
 What thy fond parent feels ; now feels for thee,
 Though thou feel'st nothing.—May kind Heaven grant,
 Thou ne'er may'st wake again ! How sweet, to pass
 From Earth to Heaven on so soft a wing !
 These looks would fix a smile on Death's pale cheek.
 I must away ; relentless law compels :
 I'll take thee too : thou in a cell can'st sleep,

U u

And

And play within the horrors of a jail.
 Thy Father sleeps no more—What then? I'll watch
 Thy sleeping hours; and when thou smil'st, I'll smile,
 Smile e'en in misery, wipe my streaming eye,
 Then smile again: stern law forbids not this.
 Thy mother in her peaceful tomb is laid;
 Silent her griefs, which fretted life away.
 At sight of thee, her tender heart would bleed;
 It bled for others woes; for thine 'twould stream.
 In happy time, her soul to him is fled,
 Whose blood for those who mercy love, was spilt.
 Thou know'st, my God, by thy great pattern taught,
 I never turn'd my eye, nor shut my heart
 From any wretch that walk'd this earth in pain.
 When thy rich blessings on my head were pour'd,
 Thou led'st my heart (for goodness comes from thee)
 To seek out misery in her bashful path,
 And to my utmost every wound to heal.
 My faith is firm; in this thy trying hand
 My hope breaths fresh. Some virtuous mind thou'lt
 touch
 (Tho' few below thy glorious image wear,
 To riot most, or vanity enslav'd,)
 Then guide him to my cell; my chains he'll break,
 And light to me and this dear Child restore,

F I N I S.



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III.

III. On The PREACHING of THE EVERLASTING GOSPEL, In the Name of The PROPER ELECT, or The *First-born* PRIESTS and KINGS, and FIRST-FRUITS to sanctify the whole HARVEST, or the VINE of the Earth. Rev. xiv. through the whole Chapter. This *Preaching* is begun, and will continue through the remaining part of the *Evening* of this SIXTH *working Day*, compared with *Ezekiel's Time*. CHAP. xlv. 1.

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XIV. A REFUTATION of the learned HENRY DODWELL's Discourse on The ONE ALTAR, and The ONE PRIESTHOOD. This is, indeed, the TRUE Ground; but fallaciously or ignorantly applied by him, and the celebrated CHARLES LESLEY, to an exclusive Priesthood, instead of exclusive Offices and Governments.—The grand Apostacy predicted began, and continues in this unfounded Assumption of a Character separate from that of every Believer, who is called to be a *Priest* and a *Temple*, to worship the FATHER in Spirit and in Truth, and not in the *Figure* and *Letter*.—To which is added, A short Account of The PRIVILEGES constituting a *True Priest*, or Worshipper, under the GOSPEL.

XV. On The FIRST RESURRECTION for those who are to reign with CHRIST, the *First-born* among many Brethren, or the Great Congrégation of all the ELECT.

XVI.

XVI. Of The BINDING of the DRAGON FOR A THOUSAND YEARS; and his subsequent RELEASE FOR A SHORT SEASON.

XVII. The DESTRUCTION of GOG and MAGOG, the FINISHING of SALVATION by the *Holy Name JESUS*, in the SUBDUING his worst Enemies, by the *Holy Fire* from Heaven.

XVIII. Of The NEW JERUSALEM, The BRIDE, and LAMB'S WIFE. —No City of Man's Labour (in ADAM's *Sweat of the Brow*,) ever was promised, or is to be expected, —The Old and New JERUSALEM are The Two Covenants of Mount SINAI and Mount ZION. Paul never intimated a Third Temple and City.

XIX. The DESCENT of this City from HEAVEN, *To cover the Earth*, and to *purify* THE WHOLE CREATION (*The great BABYLON or Confusion*,) THROUGH THE THOUSAND YEARS.

XX. On Mount ZION; and The THRONE of GOD AND THE Lamb on it; and the *disappearing* of any Temple, when GOD is ALL in ALL, CHRIST having been made ALL in ALL, to give the *kingdom* to the FATHER, The One GOD, and the ONE GOOD, in the most absolute sense!

XXI. A DISCOURSE on the words, "*When the SON of MAN cometh, Shall he find FAITH on Earth?*" Luke, xviii. 8.

*XXII. A TABLE OF THE TIMES AND SEASONS contained in the LAW, the PROPHETS, and the GOSPEL; drawn from all the Author's Publications, and placed in one view.

By, RICHARD CLARKE,

Late Rector of St. PHILIP'S CHARLESTON, South Caroline;
also late Lecturer of STOKES-NEWINGTON, and of St. James's
near Aldgate, London.

* The Subjects marked with an Asterisk are in the first Volume.

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I am, Sir,

Your affectionate humble Servant,

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